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OZORA S. DAVIS

President Chicago Theological Seminary

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Preaching the Social Gospel

By
OZORA S. DAVIS
President Chicago Theological Seminary, Author of "Evangelistic Preaching," etc., etc.

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To the Students of
Chicago Theological Seminary
Garrett Biblical Institute
and
The Divinity School of the University of Chicago
with whom in fine fellowship the material in
the following pages has been wrought out

Preface

THE social values of the Christian gospel have been unfolded within the past few years in many fields and phases. Dean Shailer Mathews has set forth *The Social Teachings of Jesus.* Prof. George A. Coe has given us *A Social Theory of Religious Education.* Prof. Harry F. Ward has interpreted *The Gospel for a Working World.* Prof. Edward C. Hayes has unfolded the relation between *Sociology and Ethics.* Prof. Walter Rauschenbusch has defined *A Theology for the Social Gospel.* It would seem as if a practical treatise on *Preaching the Social Gospel* might be timely; for unless all these aspects of the gospel are tractable to preaching they cannot finally hold their permanent place among the vital truths of the Christian religion. From the beginning the valid doctrines of the faith that bears the Christian name have been such as could be given publicity with power in the pulpit. The social gospel must meet this test or it will not endure.

No apology is offered for the numerous quotations that are given in the following pages. The writer's purpose has been to state the findings of masters in the fields reviewed. The practical purpose is dominant in the chapters; it will be apparent that the material has been worked out in the lecture room. Preaching is here regarded as the minister's para-

mount, although not his only task; and suggestions are deliberately made to quicken thought and direct inventive research. The writer believes, from constant experience in the pulpit, that the Christian gospel is vastly enriched and ennobled by its social unfolding and application; and he ventures to hope that the imperial privilege of preaching in the twentieth century may in some way be enhanced as a result of the book which he sends forth with consciousness of its imperfections, but with serene faith in its purpose and spirit.

O. S. D.

Chicago Theological Seminary.

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I

WHAT IS THE GOSPEL?

THE conversation was drifting from one subject to another in the group of ministers who were spending a Monday evening together in one of those informal clubs that mean freedom for frank banter or serious discussion as the mood of the moment shifts. There had been the usual run of gossip about appointments and promotions; there was a little knot of eager listeners gathered about the man who read everything; and in the midst of the buzzing of varied voices was heard the clear accent of a question: "Well, what *is* the gospel, anyhow?" It was like asking a challenging question concerning the warrant for observing Thanksgiving just as the dinner party was about to go over the top against turkey and cranberry sauce. It was impertinent; but it arrested attention and turned all other subjects to itself in a moment. The talk took a new direction. It was late that night before the discussion ended. Some items had not been cleared up; others were clarified. Out of it came at least a greater degree of clarity and coherence to certain members of the group. It appeared that in a term that had been worn almost threadbare there were values which had not been discerned before, and new beauty flashed from the ancient word, like gold repristined.

What is the gospel? Surely if any group of men on

earth ought to be clear and positive about anything this club of Christian preachers might be expected to render an immediate, illuminating, and unified judgment. The questioner had been out of his training courses only a couple of years; he might be pardoned for his upsetting inquiry, But he stirred up the question point rampant and it ran amuck. The memory of the discussion is still vivid and the end is not yet. If it were, then a final definition might be quoted here with credit given and the writing of the following pages would be unnecessary. It seemed as if this were one of those vast and vital terms which are so rich and fertile that definition is impossible.

What, then, is the gospel? Of course we mean the Christian message, that mighty and enduring and winsome summons, which began to be proclaimed by a Young Man in Palestine nineteen centuries ago and has been published ever since his clean, brave life was stilled in physical death, changing the face of the world. The gospel always has been, to a certain extent, definite and radiant with energy; yet it also has moved in the realm of the vast and sublime, fretting at the barriers within which we have tried to cramp it, and always proving itself too big and vital for any snug confines of logic and doctrine, like a growing boy in his tight clothes. Sometimes its bitterest enemies have seemed well-nigh to silence it; sometimes even its most ardent friends and champions have misused it most sadly. Always, however, it has gone persistently and triumphantly on through apparent perversion and defeat. It is a marvelous thing, this good news of a life in union with God which is achieved through a relationship of love and service

with Jesus Christ. There is nothing else quite like it in logic or in literature. It is deathless among the perishing words because the very life of God is in it.

The first apparent fact in reference to the gospel is that it is a message, as distinct from a theory, a debate, or a doctrine. The root idea in the word tells us that the gospel is news and that the news is not bad but good. So it is a message and the evangelist is a messenger.

One may sit down to reason about life as he finds himself a part of its vast and bewildering complexity. Out of his thinking he may construct a "view of the world," or what seems to him to be an adequate philosophy of life. His work is valuable; in doing it he is a servant of the community, which needs truth by which to live more than it needs bread and shows. But he is not a messenger and his philosophy is not a message.

One may cast into lyric form his impression of a field of flowers or of a mountain lake. He may depict the soul under the stress of a deep emotion. He may sing for the mere joy of singing and comfort the hearts of his comrades by his song. But this is not necessarily a message and the writer is not the preacher.

One may indulge in arguments to prove or disprove a proposition. It is desirable and profitable that the debater should bring the clarifying power of his logic to bear upon the fundamental questions of human life. The result is the interpretation of the world in the terms of reason and philosophy. But the result is not a message. It lacks kindling power. Mind and heart do not flame from contact with it. But the

gospel has this power. It is news and it is ardent. It sets the spirit first into a glow and then into flame. It makes one's feet move in the path of action.

The publication of the gospel as a message of new life for the individual and society—the new life in Christ, as Bushnell set it forth with such kindling power—comprehends, it is self-evident, all the preaching of all the year in its largest outline. But there are certain texts which supply and sanction the particular message; and there are certain occasions when it is especially appropriate.

A Great Question and its Answer could be discussed from Job 23:3; John 14:9:

"Oh that I knew where I might find him!"
"He that hath seen me hath seen the Father."

The question appears in all its primitive urgency. It is as old as the oldest men who first threw this inquiry in the face of life; it is as new as the most spontaneous interrogative of the youngest child. It is the sign of the hunger of the human spirit for certainty. When Augustine said that God made us for himself and our human hearts cannot rest until they rest in Him, he knew the urgency and poignancy of this question. The answer has been sought in nature, in human reason, in great leaders, in sacred scriptures, in the profoundest experiences of the race. Each of these furnishes a partial answer; but each of them alone and all of them together cannot furnish the complete answer.

The true and complete reply to this ancient and urgent question is found in Christ. The first source is in the teachings of Jesus; He affirms without hesi-

tation or doubt that God is the Father, Who is great and good, Who loves and takes care of us. All that we need to know about God we may learn from Jesus. Then His conduct still further unfolds His teachings; His attitudes and behaviour show that He was constantly in relationship with this loving Father, about Whom He spoke so confidently. What Jesus did fitted what He said as the metal fits the mold in the perfect casting. A still more complete and satisfying answer is found in the unseen, present leadership of the living Christ in the experience of those who commit themselves to Him. So the full answer cannot be learned from a book or a doctrine; it cannot be expressed fully by an institution; it comes to those who yield themselves to the mastery of a Person, unseen but not unknown, Who does for living men and women now what He did for Paul in Palestine and what He has been doing continually ever since. The full answer is in the terms of the Christian experience.

The second factor that we note in the gospel is its urgency. This is an important matter. It cannot wait. There is strain in the situation. There is a resistless *urge* behind this news. In the presence of it no one can remain neutral. It is too big to be ignored. It will not be thrust into obscurity. "Truth will to light"; and so will the gospel. It defies and rebukes all softness and dawdling. It has the power in it to make a Paul and a Francis and a Wesley, resistless men and terribly in earnest because the spell of this message was upon them. When the soul faces the severities of this message it is time to put off all fooling. For centuries this stern and compelling hand

of the gospel has been laid on men and they have answered it with heroisms and dedications manifold. The same is true at the present moment. Let the gospel as good news once lay its spell upon us and we must act. The mighty voice still sounds in the ears of men.

Perhaps no other text has been so often and so satisfactorily used to present the gospel in the form of a message as John 3:16:

> *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."*

Apart from any discussion of the genuineness of this verse as an authentic "saying" of Jesus, its adequacy and accuracy as a statement of the good news is self-evident.

God loves the world. This is the first accent of the Christian message. It begins with the word *God* and its great term is *love*. God loves all men. The most inclusive word is used; God loves the world. This love is the basis of the well-being of the universe; it lies in the arms of God's love. No proclamation of the good news can be successful unless it is grounded in this fundamental truth.

The love of God has come to supreme expression in the gift of Christ to the world. Jesus is the perfect form that God's love finally takes. A first glance at nature raises doubts concerning God's love; a long look at Christ makes us sure that God loves us. Jesus loved so truly that He died for men; He proved that the love of God can last through life and death. We

know that God will forgive when we look to Him through Christ.

The love of God issues in the everlasting life which He gives His children. Life is that to which men cling longest and most tenaciously. Life on a high level is the great ambition of men. Only when life is lived on the level of love does it come to its highest expression. Love always seeks to bestow its best gifts upon others. Thus God proves His love for man by His gift of eternal life to them through union with Christ.

So we come to the distinctive note of the text: trust in Christ is the means by which the gift of God's love is obtained. Trust means voluntary commitment to an object. To trust Christ means to yield ourselves to Him in personal love and service. The one who thus surrenders his life to Christ becomes the possessor of a new set of motives that control his daily actions. He experiences new power and joy. He achieves new aims. This is the beginning of a new life, which is never completely realized on earth, but which will be brought to perfection in the eternal union with God in Christ, which is everlasting life.

No other religion has a message like this to give to a sinning and exhausted world. The Christian preacher, upon whose mind and imagination this imperial truth has laid hold enjoys the greatest privilege possible to-day.

And the gospel is forever bound up with human life. It is not a theory which one may run across in a book, about which it would be enough to say, How interesting! The gospel is always connected with humanity, with the daily life of people. Where men

are sinning it comes with its message of pardon; where men are sad it is heard with its comfort and help. It is part and parcel of this busy, yearning, splendid human life which we share with our fellows. This superb vitality of the gospel saves it from becoming academic, as the formal doctrines do at times, or unreal, like the raptures of certain mystics in definite phases of their emotion. The gospel is at work saving men, down here where the struggle and the glory of our humanity are both vivid and surging; so it is always healthy and human. If at times it seems to petrify into a set of dogmas, new shoots of life are quickly seen. Nothing can quench its mighty life.

Then the gospel is wonderfully varied in its expression. However unchanging it may be, it takes on color and form from the age in which it is doing its blessed work with human beings. The burgeoning life of spring is not more diversified in color and form than is the ever-living gospel as it takes on new expressions from age to age. There is a possible rubric of church history which would be fascinating in its content: What is the quality and content of the gospel as it appears in any particular period? What form did the message take? How did it bear upon human life? What transformations in civilization did it achieve? Compare, for example, the conception of the gospel that we hold to-day with that which obtained in the period following the preaching of Jonathan Edwards. There are manifold expressions of this supreme good news to men. Think of some of them.

There was, of course, the first simple affirmation of

the message from the lips of Jesus, confirmed by His matchless life. That was the gospel *by* Him which was also the message *about* Him. Then came the end of His earthly life, and the message assumed another phase in the testimony of the men and women for whom Peter was spokesman. Again, and within a short space of time, the good news was set forth in still differing modes of expression by Paul. From this point onward the development of this rich and glorious idea proceeded, all the while deriving new resources from the experience of men and women who found a new life in relation to Christ, until we come to the elaborate and sometimes bewildering "systems" of Christian theology in the present day. The first missionaries to Gaul or Britain, the Latin fathers of the Church, St. Francis and his "brothers" preaching to the peasants in Umbria, Luther and Calvin among the reformers, Wesley and Whitefield and Dwight L. Moody among the evangelists, all these have set forth differing aspects of the one and everlasting message of Jesus Christ.

Among these many phases of the message there are at least two pairs of contrasting emphases which are outstanding and clear. It has been formal or vital; it has been individual or social.

We note the former group only briefly in passing. The gospel has sometimes been presented as a "plan of salvation," which can be reduced to the terms of a complete statement or system of thought. It is a scheme to explain the relations of God and the world. In the ages of scholastic activity or of extreme ecclesiastical interest the formal character of the gospel has been stressed with conviction and passion. It has

been set forth by the Church, which is regarded as the guarantor of salvation and the defender of the faith. It has produced rigid personal character and issued in inquisitions. It is a source of comfort to those who desire to insure their eternal salvation by conformity to creed and ceremony. It has been rich ground for the growth of priestcraft and tyranny.

Against this aspect of the gospel appears the vital conception of the message and the every-day life that issues from it. The champions of the "living" gospel are less concerned with the definition of it than they are with the actual engagement of the good news with life. The message impinges upon conduct at every point. Orthodoxy is discerned in action rather than in confession of creed. The gospel is to do business with all the varied life of man in every phase of it. That which "works" commends itself most forcefully to the reason. The message that has power to create character in the likeness of Christ is most certainly true. Doctrines which make no difference with life do not seem to be necessary; on the other hand, that doctrine or teaching which brings with it the urgency to act in a different way appears to be the best representative of the gospel. The creed is not disparaged or rejected; but it is constantly brought up for verification to the actual test of life and action. The proof of a Christian doctrine lies not merely in its logical soundness but also in its community validity. That is true which makes truth real in all human relationships, individual and social.

We now pass to a second group of contrasts between differing phases of the gospel, the individualistic and the social.

The former is summed up in the familiar phrase "to save one's soul." The gospel is good news because it tells every man, meshed in his sin and needing help and comfort, how he may be "saved." This statement of the gospel centers our thought upon bringing the individual man, the sinner, into saving relations with Christ, the Saviour. There are countless ways of doing this: through the Church; through religious education; through the experience of conviction, confession, justification and sanctification, which follows by an act of faith the acceptance of the message that is offered in the gospel. This has been the prevailing idea of the message from the beginning, as is shown by the history of Christian preaching.[1] This urgent summons to flee the sins of the flesh and find salvation in Christ is like a call to launch a lifeboat and go to the rescue of a wrecked crew on a ship. It has been heard and heeded by the Christian preachers during all the centuries. And it has been followed by beneficent effects in conduct and character. Men and women who have been "saved" in this way have gone back to their old environment and have transformed it again and again. The champions of the individualistic gospel often claim that their responsibility ends with the "salvation" of the individ-

[1] A vivid example of the struggle for individual salvation may be found in *What and Where is God?* by Richard LaRue Swain, 1921, pp. 8-22. Here is a picture of a revival meeting, with its emphasis upon individual salvation, the struggles of the soul seeking peace, the raptures of those who were "saved," and all the dramatic and poignant accessories of this conception of the gospel. The utter sincerity of the preacher and the workers cannot be doubted. It has all the picturesque vividness and rapture of rescuing people from a burning building.

ual. And by this they mean that when in some way a person has given evidence that he does truly trust in Christ for his salvation he is saved; the social effects will follow inevitably. But the message is a call to save one's soul; out of this will flow blessed influences in home and society from a redeemed spirit.

All this is true; but it is not all the truth. Another phase of the message is needed to complement it. The gospel is something more than a summons to make sure that a man will go to heaven when he dies. The gospel also has something essential and practical to do with the earth on which we live. We have found out that the sins that so easily beset us are bound up with the social order of which we are a part. The gospel is good news, not only concerning the individual who needs help in his struggle with sin, but also with reference to the whole social structure. Not only is the precious human soul the subject of redemption, but the whole world is the sphere of the gospel's influence. And thus has emerged that idea which we call "the social gospel," not contradicting the individualistic message, but complementary to it and absolutely necessary to its realization. It is a term already overworn; but we have no better phrase at hand to denote what we mean.

A definition of the social gospel is not wholly easy to frame in such a way that its full relationships will be apparent. The enlarged conception of the gospel is of such comparatively recent origin, it is so wide and varied in its reach, it is so much a matter of the spirit rather than of mere logic, that it does not lend itself easily to the purpose of a catalogue. One of the clearest statements at hand is from that book which

the brave and gentle pioneer in this field of discovery, Walter Rauschenbusch, left as his final legacy to Christian thinking:

"The social gospel is the old message of salvation, but enlarged and intensified. The individualistic gospel has taught us to see the sinfulness of every human heart and has inspired us with faith in the willingness and power of God to save every soul that comes to him. But it has not given us an adequate understanding of the sinfulness of the social order and its share in the sins of all individuals within it. It has not evoked faith in the will and power of God to redeem the permanent institutions of human society from their inherited guilt of oppression and extortion. Both our sense of sin and our faith in salvation have fallen short of the realities under its teaching. The social gospel seeks to bring men under repentance for their collective sins and to create a more sensitive and more modern conscience. It calls on us for the faith of the old prophets who believed in the salvation of nations."[1]

There can be no doubt from this statement that not a single accent of urgency that has accompanied the preaching of the individualistic gospel is lost in its larger and equally passionate social expression. No preacher need fear that he will lose the message of the apostolic age or of the missionary church when he gives himself also to the heralding of this more inclusive evangel.

Prof. Graham Taylor put the essential factors of the social gospel into a clarifying phrase in the title of his well-known book, *Religion in Social Action,* in

[1] *A Theology for the Social Gospel,* p. 5.

which he describes the expansion of his own religious ideas and message as a preacher:

"Conservative antecedents and training laid upon heart and conscience the burden of the soul. The soul grew into the whole self. The soul took on whatever shaped it in the push from behind and the thrust from about. Then, to apply the simple Gospel to the saving of the soul was to extend and apply the common faith to the social conditions of the common life. This was a re-ordination to ministry, a re-dedication of the Church. Evangelism became no less personal for being more social." [1]

This sincere and glowing personal experience is typical of a profound and blessed movement that has been going on in the modern church, from the time of Kingsley and Maurice down to the present. Preachers who have caught the vision of the social gospel have dared to do something with their message comparable to that which Paul wrought with the primitive Jerusalem message, which was spoken first and appropriately "to all the house of Israel," [2] but which the great Apostle made the power of a new life to all the races of men. Paul released the gospel from the fetters of Judaism; now, once more, it is being shaken loose from merely individual and partial conceptions, to perform its saving functions for the whole life of mankind. Surely if we owe all the emancipators of Christian thought a debt of gratitude and give Paul credit for his vast service to the enlargement of truth, we must hail with confidence the work

[1] Page vii. [2] Acts 2:36.

of those prophets and preachers who have shown us that the gospel is a message of limitless range, involving in the depth of its intention the whole of human life.

But the question that arises at this point is, Can the social gospel be preached with the joy and power that has attended the proclamation of the individualistic message? This is a vital question. Unless the preacher can feel the urgency and experience the results of the more specific message, then the social gospel is not the "preachable" evangel which the modern man must have if he is to give his life to the pulpit. It is our purpose to show that this message can be proclaimed with all the joy and power that attended the most fervid and effective preaching of the individualistic message.

The preaching of the social gospel is easier now than it was half a century ago because of the changes that have taken place in Bible study and in contemporary thinking. The historical method of interpretation has revealed to us the prophets of the Old Testament in all the compelling power of their personalities and utterances. We see them bringing their message to the popular life. It has shown us the social import of the teachings of Jesus as we never have discerned it before. As Prof. Rauschenbusch said:

"The biblical studies have responded to the spiritual hunger aroused by the social gospel. The historical interpretation of the Bible has put the religious personalities, their spiritual struggles, their growth, and their utterances, into social connection with the community

life of which they were part. This method of interpretation has given back the Bible to men of modernized intelligence and has made it the feeder of faith in the social gospel." [1]

Also the whole tendency of modern thinking helps the preacher of the social gospel. The world is concerned with the problems of society as never before. The editorial columns of the newspapers and magazines are charged with social appreciations and programs. The social consciousness is not only abroad but it is pervasive and insistent. The Christian preacher in the modern world must not only be influenced by this but he must also become its interpreter. He cannot do otherwise. The social temper of the age makes him; likewise he makes the social spirit of his community. These thrilling influences beat in through every open window of mind and heart in these wonderful days. The sermon may not remain uncoloured by them. There is expectation on every hand. Someone must speak to the hungry heart of this generation. The preacher is the only one who can do it.

The church is socially alert. There may be individuals and groups that register a reaction. But on the whole they represent the eddy in a current that sets steadily and strongly toward a Christian interpretation of the social order. The concluding paragraphs of an editorial from "*The Christian Century*" indicate this social conviction on the part of the church, whose minister must not only speak to it but for it in the modern community:

[1] *Ibid*, p. 6.

"What are some of these things that the churches have settled? They have settled the fact that religion is social in its nature; that piety cannot be divorced from politics, commerce, industry, or any department of life. The old type of individualism in religion is a thing of the past. The churches have settled the fact that the material welfare of the people has an organic relation to their spiritual natures and needs; that it is out of harmony with sound ideals, social, political, or religious, for the reward of labour to be inadequate to the proper maintenance of good homes; and they have come clearly to recognize that the world is religiously out of joint while some possess more than is good for them and others have less than they need. It has been settled to the satisfaction of the church's conscience that there are certain human rights which men are justified in claiming, and that democracy, if it is a good thing politically, is an equally good thing socially and industrially. The churches, it may be said, have settled certain principles with regard to the status of women and children. They are solidly against child labor, and if they are not agreed as to the specific sphere and privileges of women, they are solidly against every social or economic force that makes for her degradation.

"With regard to these and other social ideals the churches are not adopting merely formal, superficial and temporary measures and programs. They are stating deep convictions. The mind of the church today is defining itself on all the problems of life in the belief that they are ultimately spiritual problems. And while the churches are emphasizing the duties of Christians as citizens, they are by no means minimizing the need that citizens must be Christians. Operating more largely in the realm of law and social reconstruction, they have not forgotten that they are the ministers of grace. The churches cannot be criticized fairly from the standpoint

of one idea; they are open to vast improvement, but their development and activities were never broader, more inclusive, and more comprehensive than today. By no means let us stop the criticism the churches are receiving. Sound criticism is the gateway to improvement. But let us get away from the one-sided sort of criticism that assumes too readily that particular forms of development must be mutually exclusive. If the churches are becoming stronger and better organized, and are cooperating in mass movement and in social action, that is no evidence that personal religion, or regard for the worth of the individual, is waning; and above all the fact that the churches are more concerned about a better world in time is no evidence of a weakened consciousness of the eternal. The churches are just as sure as ever that Jesus Christ is the same yesterday and tomorrow; what is happening is that they are visioning Him more clearly as Master and Leader for today."[1]

It is apparent, therefore, that the modern preacher must set forth both aspects of the gospel, the individualistic and the social. But he cannot do this at random. He dare not preach now and then the social message, and now and then give the individualistic appeal, as he may be moved at the moment or as the occasion may dictate. On the other hand, no preacher ever would attempt to preach a "system of sociology," if such existed. What is needed is such an organization of the preaching of a church year as shall insure the progressive presentation of the social message, along with the right emphasis upon the individualistic appeal.

Such a practical program we shall attempt to offer

[1] Issue of April 28, 1921.

in the following chapters. It is based upon the fundamental idea that the preaching from October to July should be unified by gathering it around some great axis of interest, thus insuring the unity and the growing power of the message that is presented from week to week. In this way the results of Bible study, reading and independent thinking will be conserved and used to a precise and profitable purpose.

II

THE GROWTH OF THE CHRISTIAN SOUL

IN seeking for a program or scheme according to which a modern preacher may present the social gospel, let us begin with the fact that the Christian experience is progressive. Whatever idea we may have concerning the instantaneous and complete character of "conversion," we know that the Christian experience as a whole is gradual and that it may be accurately defined as a "growth in grace." The Christian must adjust himself to his world. Life is just this, in the final analysis, the continuous and harmonious adjustment of the person to his world. And in making this adjustment, the Christian religion is the greatest single force that effects the relationship surely and happily. Religion is not simply a supernatural addition to men, granted as an experience that insures eternal life to the few who meet the conditions involved in its possession; religion is a supreme, integral, normal factor in individual and social experience. It is native to childhood and old age. It takes on forms suited to the expanding experience of the individual and the group to which he belongs. It is the crowning activity and the principal grace of the growing soul.

The physical world is the source of the most apparent teaching concerning the development of person-

ality through a series of expanding experiences. A suggestive text is Mark 4:28:

> *"The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear."*

We can work with nature as her aids; but all fruit depends upon the constant and silent energy of nature, bringing forth in sequence the stages of development that finally lead up to harvest. The Christian life is under the same law. We make a mistake by attempting to work too much *upon* the Christian experience from outside. The wisest way is to aid and encourage the development of the Christian motives *within*. Upon the genuineness of these all attainment will finally depend.

The Christian life begins in a small way, as the tender blade does. It is slight and feeble; but it has in it the charm and potency of life. So it must receive the most judicious and ceaseless care. The beginnings of Christian faith, hope and love may be delicate and easily crushed; but they are of priceless value for the final achievement of personality.

The steady progress indicated in the text is suggestive. The steps are plainly marked and each grows out of the preceding and prepares for what is to follow. The process goes on from blade to ear to fully ripened fruit. So we have no right to demand the fruit at the beginning; and we must not be disheartened at the slightness of the first stages of development. On the other hand we must never be content unless we see the signs of healthy growth.

The blade must not remain blade and the ear must not remain ear. We have the right to demand that development shall be going on constantly and normally.

This figure stands for complete development; the finest expression of the organism is in its fruit. The fruit brings health and power and happiness to the world. If all the fruitfulness of the earth were to cease, life itself would perish. Life springs from life and is sustained by it. The highest source of life for the human race is the Christian experience. Jesus has supreme value for the race. The practical issues of His life have been more precious for humanity than any other single gift bestowed upon us. He developed steadily and normally in His consciousness of God. We are to expect the same growth and fruitfulness, if we live in close relations with Christ.

Laying hold of this principle, we find that our Christian life should proceed, as all our life proceeds, through a series of expanding spheres, as it were, into each of which we move normally and each of which we grow to possess gradually. No one of them is perfectly mastered or ever completely outgrown. We pass through the episode called death with the development still incomplete; but it is the joy and splendour of living to have moved consciously and victoriously from one area to another until we stand at the end of the process, masters of our world and possessing a "saved" soul.

It will be evident that the Christian experience embraces all the powers and possibilities of the human personality. There is nothing sectional or fragmentary about the life that is dedicated to Christ in serv-

ice. A text that suggests the opulence of the religious character is found in Gen. 49:22:

"Joseph is a fruitful bough,
A fruitful bough by a fountain;
His branches run over the wall."

Here we see the first test of the Christian life: it must yield fruit. As men come to a tree or a field of grain with the reasonable demand that they find fruit there; so our comrades have the right to expect fruit from us in all moral and spiritual forms. Christians should be comfortable to live with; possessing high ideals; sympathetic and ready to help; brave and happy; leading others into the Christian experience. These are fruits of the Christian life.

The fertile life must be like the fruitful tree by the fountain; its roots must reach deeply down and spread widely in order that it may bear fruit. How are we feeding or nourishing our spirits in a Christian way? Are we thinking on high and profitable subjects; enjoying the world of beauty that lies all around us, avoiding the ugly except as contact with it may be necessary in order to make it better; loving and honouring nobility in others as we seek it for ourselves; in close union with others as together we seek to work for Christ in love and good will? These are only a few among the many ways in which we must nourish ourselves if we are to bear Christian fruit.

The most suggestive factor in the text is that of the branches that run over the wall. This fertile tree yielded the required fruit to the owner within the enclosure where it grew; but it also ran over the wall.

and so the weary traveler to whom the fruit was a blessing could receive a gift upon which he had no claim. Life does not consist simply in performing duties; it runs happily into the privilege of helping those who cannot make any specific claim upon the service. This is what Wordsworth describes so accurately as

> "That best portion of a good man's life,
> His little, nameless, unremembered acts
> Of kindness and of love."

No finer test of the opulent life in union with Christ can be made than by the way in which it runs over the hard boundaries of what is required and goes the "second mile" with glad expenditure of itself.

Therefore the modern preacher seeking to present the social gospel will emphasize first with all the power at his command the divine worth and sanctity of personality. He will show that the task of life is to perfect the latent powers of selfhood. At the center of the preacher's interest is the human spirit. He feels the "burden of souls." He will stand alongside Jesus in his thought of the worth and the sacredness of every individual. He will think of the crowd; the group will be fascinating; social action will be a field of study. But he never will break loose from his sense of the meaning of the single life and the individual will command his tireless service and undiscouraged love.

Every individual person is a member of the animal kingdom. It is not an exceedingly exalted outlook when we thus survey ourselves; but this is where we

all make the beginning of our adventure on earth. We are sons of God; but we wander also on a material earth tenting in physical bodies. We love them, not only our own but also the bodies of our kinsmen and comrades. This is right. The body and spirit are not at war; they are leagued until death them part and the Christian must discover the secret of making his body the agent for his soul's finest expression and final triumph. Therefore the second accent of the social gospel has to do with the Christian doctrine of the body and of the physical world. Christian preaching and education through the church ought to furnish a true conception of this relationship.

Every individual, normally born and reared, is a member of the elementary social group, the human family in a home. The infant is the object of supreme love and care. John Fiske showed the value of prolonged human infancy as the great influence developing the highest powers of personality. Therefore the next factor in the preaching of the social gospel is the definition of the message of Jesus to the family and the home. At the beginning the household exists for the baby. Only in the course of time does the baby grow to the point where he exists for the family. The peril of family life is not only that it will be selfish, but also that it will be so unselfish that children will not be brought to the place where they render their full share of service to the home group. These matters we shall touch upon again in the proper place.

Although the sense of the community beyond the family comes to us early in childhood, the adjustment to a larger group is generally made with play-fellows and school-mates, and therefore we take up next in

order the message of the gospel to the whole idea and program of education. The problem of education has pressed upon the human race for centuries and to-day is one of the most urgent and vital with which we are concerned. Beginning with the kindergarten, the process of formal education extends through the system of schools furnished by the state or equipped from private means, out into the university of life and on, if we may accept the application of the principle of development to the life after death, until the individual has orbed himself to fit the harmonies of the immortal fellowship. The same problem presses upon the individual here that was exigent in the family, namely, how shall he receive from his comrades and give back to them in turn that which is necessary for their highest mutual welfare. For certainly education is designed to fit one to live well; it does not achieve its purpose when it has furnished the mind with information or awarded graduate degrees to the finished student. The close of college is well termed "commencement"; for it registers the real beginning of life in larger relationships of service for the great community. The modern preacher of the social gospel must define the meaning of his message to the whole process of education, both in the schools and by means of the social life of the community.

The exact order of progressive experience is not necessarily observed accurately as we turn now to the realization of the neighbourhood relations in which the individual must perfect his life. The sense of the neighbourhood begins first with the little group of play-fellows and companions with which every child establishes relations. From this it extends in an in-

creasing and ennobling fellowship until finally the neighbourhood or community embraces, in one way and another, all the past and present world, all comrades visible and invisible. For the soul that is truly alive and growing has felt, at least by the time of middle life, the touch of the great souls of the past through history, literature and music; he has formed some acquaintance with every land on earth; and so his actual community is a vast range of personal interests and responsibilities, represented by the crowded pages of the morning newspaper on the one hand and the intimate friend with whom he shares the very secrets of life on the other.

The supreme factor in the adjustment of neighbourly relations with the smallest or the largest group is the maintaining of voluntary and mutual contacts, serving and being served, giving and gaining. It is essential to the welfare of the individual and of the group. It never ceases, except where physical limitations force it; and even when death ends our mortal neighbourliness the larger commerce of the immortal life begins. The most commanding force and factor in this establishment of neighbourship is the Christian religion. The teaching of Jesus is charged with the spirit and passion of neighbourliness, while His daily life was one unbroken and beautiful expression of the shared life. Therefore at this point the modern preacher of the social gospel finds that he possesses material abundant and stimulating by which to bring the power of Christ to bear upon neighbourly and community relations. It is a great satisfaction to preach to this common need of every parish. To be a good neighbour, to share the common lot and life,

to count for righteousness in the neighbourhood is enough to call out our highest ambitions and give us joys and satisfactions commensurate with our deepest yearnings.

We pass now to that world of dignified and noble labour where all ought to be toilers, not simply to "get a living," but to add to the common welfare that increment of productive energy which is ours by God's gift and which we owe to the neighbourhood or community as our contribution to its corporate happiness and health. At first the family ministers to the physical needs of the child without requiring a commensurate return from him. But support from others is continued permanently to only a favoured few. Even this familiar adjective "favoured" is not well chosen. It is altogether questionable whether those who live from the income of inherited wealth and belong to the group of the "idle rich" are in any way *favoured*. They are in the end most unfortunate. It is the blessed law of life that men must labour. To eat one's bread in the sweat of one's brow is not a curse laid upon man as a consequence of sin; it is the only decent way in which to eat bread at all; and it is the sign that we share the activity of God Himself, the Worker Supreme. And so we are workers by God's goodness. The relations of the working world, which we call the "economic order" are established for the growing soul. Sooner or later the larger part of one's waking hours is spent in profitable labour. Every man becomes an economic creator. He takes up the joyous work of making things; he enters into fruitful partnership with nature in stimulating, guiding and reaping the rewards of her beneficent pro-

cesses. Thus from the act of planting corn to the making of an airship the individual labours at the economic tasks of life. And hard work becomes a stimulant to the growth of the soul. We are sometimes almost persuaded that the spirit requires times and forms of meditation and prayer for its growth and hours of silence for its development, while the body calls for only bread and potatoes. But no such division of personality is possible. The human spirit develops at its humdrum task; earnings and profits as well as prayers and sacraments may become the source of spiritual good. The true basis of history is not materialistic; it is spiritual. The soul is saved not only by going to church on Sunday but also by going to the field, shop or office on Monday. The interpretation of business as a religious matter is necessary to all clear thinking and to all spiritual progress. It would be folly to say that religion has to deal only with the relatively few moments of every day that are spent in meditation, while it leaves untouched by its mighty power the long hours that must be spent in labour. As Rev. Charles E. Jefferson says:

"Ours is a capitalistic civilization. The production of wealth and not the production of men has been our cardinal sin. Our business world has been founded not on coöperation for service, but competition for private profit. Bitter rivalry, and not fraternity, has been the outstanding feature of the Christian world. Under this capitalistic system nine-tenths of all the wealth of the leading nations has gotten into the hands of one-tenth of the population. A few men have lived in palaces, and hundreds of thousands of God's children, brothers and sisters of Jesus Christ, have been packed away like pup-

pies and pigs in foul and darksome rookeries and hovels, and the brotherly heart of the Son of God has blazed out against it all." [1]

It is a difficult and delicate task for the modern preacher to bring the social gospel to bear directly upon the economic order. He needs the utmost knowledge and skill if he is not to do more harm than good by his message. We shall consider this more fully in a chapter to which we shall give the familiar title used so aptly by Prof. Harry F. Ward, "The Gospel for a Working World."

Thus the individual, a member of the order of nature, of the family and school groups, bearing his part in neighbourhood and industry, comes to take his position in the civil state. The growth of suffrage now makes it possible to include both men and women in the ranks of citizens. The "body politic" into which he was grafted has been bearing the citizen its gifts since infancy; but a certain degree of wisdom and maturity are required before he may take his place and perform his functions in the state itself. This is altogether as it should be. The state has created his opportunities, surrounded him with its safeguards, prepared him in large degree to live well; he in turn must bring to it the creative energies of his free spirit. How potent the state is in shaping the welfare and work of the individual! And how little we reckon upon the moral and religious quality of the service that the individual renders to the state! That ought to be a high day indeed on which the individual assumes his right and privilege as a citizen.

[1] *Old Truths and New Facts*, p. 42.

Especially ought this to be recognized in a fitting way when persons of foreign birth assume their full American citizenship. Yet little is made of it in the United States, although "First Voters' Night" receives a slight degree of recognition in the larger cities. The modern preacher must be alert to the importance of this phase of his work and bring the message of the Christian religion to the civic life of the community. Here is a field of influence whose cultivation will repay the most diligent study and earnest expression. We shall devote a chapter to the fuller consideration of this subject.

The beginnings of the moral life are clearly discerned in infancy; but the full definition of the moral ideal waits for a larger degree of mature thinking and the tests of experience. Just when the individual may be said fully to become a member of the moral order is uncertain. But the relation of the gospel to the definition of the ethical ideal and the practical bearing of the Christian religion as actual power in the moral life must be set forth as a part of the preaching of the social gospel. The old and completely fruitless discussion of the relation between religion and morality need not stop the modern preacher long. The simple fact that religion and morality always have been vitally united in the lives of the best men and women that the world ever has known is enough to assure the preacher that he will not need to discuss at great length any imagined conflicts between the two. The differences between James and Paul have been created by those who fail to understand both completely. The point to be kept in mind is the tremendous modern significance of social ethics as over

against the lonely individual morality that has so often been regarded as the creation of the gospel. The message of new life in Christ comes to the individual with searching challenge and compels him to revise his standards of individual right and wrong. The time has come to carry into enlarged areas the moral implications of the evangel. This will involve tests and obligations of which the older individualism did not conceive. It will call for a new evaluation of the meaning of the moral life in terms of social obligation. The larger significance of this point of view is put thus by Dr. Charles E. Jefferson:

"We have confined the Gospel to limited areas of life. It is only recently that preachers in large numbers have given themselves with passion to the social applications of the Gospel. We have been too individualistic in our reading of the New Testament, and have been content if only the individual has felt himself to be saved. But the social applications have never been carried as far as they ought to be, and as they are going to be through the coming generations. Christianity is a religion whose field is the world. Its principles are applicable to all the provinces of human life. . . . The pulpit has long wrapped the Gospel round the home, and here and there it has wrapped it round the town, but the time has come to wrap it round the nation, and round the entire globe. Diplomats and statesmen are servants of God, and all of His servants are under the laws announced by Christ."[1]

Therefore the moral idea must be socialized. We must see that there is a moral standard to cover corporate action as well as individual behaviour. Groups,

[1] *Old Truths and New Facts*, p. 212.

as well as single persons, are amenable to the moral law. The sins of society as well as the evils that we do one by one come up for reckoning with a moral God. This imposes upon the modern preacher a task that calls for all his insight and power. He must help his people perceive the social content of the moral ideal and adjust their action to it. This will give him fresh themes for his sermons and new joy and freedom in his preaching.

Then, finally, every person who is maintaining the relationships in which a happy and useful life consist, and who is registering real growth in his Christian character and experience, must become a conscious and helpful member of that inclusive and ennobling fellowship, which has many names and is as yet represented successfully by no adequate institution, but which Josiah Royce called the "Great Community" and which Jesus proclaimed as the Kingdom of God. National ideals and moral standards cannot be completely defined except in reference to an international consciousness and passion. To be a citizen of the United States in the fullest sense of the term one must also be a citizen of the world. Above all is humanity and God is the Father of all mankind.

Naturally the question arises, Is this anything more than a beautiful but wholly impossible ideal? How can any individual be expected in any concrete and practical way to become a world-citizen? But we have too long delegated international responsibilities and universal ideals to emperors and diplomats, professional politicians and military commanders, and have not located the primary source of this desire and demand with the people, where alone it belongs. The

tragedy of the world situation at the present time is not that we have not yet worked out a satisfactory scheme for a Federation or League of Nations, but that there is no supreme demand for it in the minds and wills of the people all over the world. As a matter of fact no institution can be permanent or effective until it represents *the will to international brotherhood* by all the nations. And the business of the modern preacher is to help create such an ideal in the rank and file of common citizens, because they are Christians, and nothing less than international good will can satisfy them.

It may seem a puny effort for the Christian preacher in a country village to proclaim the universal content of the gospel; but it is just here that he will be serving the program of the Kingdom of God most effectively. It is the mingled voices of the *people* which finally will call into being whatever institution may represent the ideal of Jesus Christ in its international aspect. He may be able to inspire only a few citizens; one or two young men and women may catch the vision; but in time the great achievement will be wrought out. He will not have preached in vain; long after his voice is silent his message will be heard.

"Clearly the time has come for a new international order, for the last and greatest step in the organization of human life, which has proceeded from the family to the clan, the city, the state; and now must go on to some sort of organization of the world of mankind."[1]

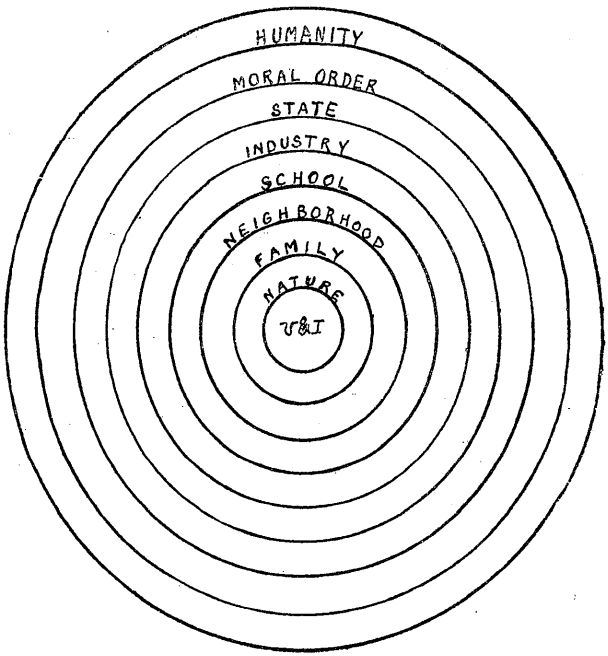
Thus the growing Christian soul passes from in-

[1] Merrill, *Christian Internationalism*, p. 105.

fancy in the home into full citizenship in the commonwealth of mankind through the relationships of family, school, neighbourhood, business, the state, the moral order. These relationships are not entered into in the exact manner indicated by this list; indeed, they all begin closely together and are perfected gradually. From the days when we put away childish things until death closes the earthy scene, we are continually conquering new areas in each sphere, discovering new values, forming new relationships. Seventy years are not enough to complete the process; we expect to continue it in the blessed life.

The gospel, meant for the whole of life, embracing the whole of man, must regard all these as within the scope of its claim. It is a message to the human spirit as it clothes itself with perfectness in the adjustment of itself to its world here and hereafter. Love will be love in heaven as it is on earth. In the following chapters, therefore, we shall see how the gospel may be brought with inspiration and power to the individual soul and to society, meshed in the indissoluble relations of practical life.

In order that this development of the individual in and through the social contacts of daily life may be clearer, the following diagram is given. The essential failure of the chart to represent the experience accurately lies in the fact that the concentric circles imply that the individual at the center enters into the wider relations in the order and course indicated; but as a matter of fact, as we have already noted, this is not the way in which the enlargement of personality takes place. With this qualification, however, we give the chart for what it is worth.



THE INDIVIDUAL IN GROUP RELATIONS

III

THE GOSPEL FOR THE INDIVIDUAL

BEFORE we can arrive at any full and clear estimate of the real meaning of life we must see it in the light of Jesus' appraisal of the worth of the individual. To him personality was sacred. Weighed in the scales against the welfare of a little child all dividends were feather light. The well-being of the human comrade was unspeakably precious. Jesus never scorned or ignored a human need. He respected God's image in other men because it was so vivid and vital in Himself. The surest way to understand Jesus is to see Him as the "great Friend of all the sons of men."

The modern preacher finds joy and freedom in affirming the worth of the human soul. Such a text as Isa. 13: 12 is suggestive of a man's value to society and to God:

> *"I will make a man more rare than fine gold, even a man than the pure gold of Ophir."*

The patent suggestions from the figure of the gold give us a vivid conception of the worth of personality in the modern world.

We observe its intrinsic value. Gold is fine and beautiful in itself. We desire it because of what it is in itself, quite apart from any value that is put upon it when it is minted or used for the setting of jewels.

So human beings are precious and beautiful. Playing children, mature men and women engaged in useful work, old age in its tenderness and glory are more beautiful and worth more than the nugget that the miner finds in the pocket.

Gold has the most varied practical use. It is workable into all sorts of useful and durable things. So the most valuable products are those that have human factors worked into them. The value of articles "hand-made" lies in the impartation to them of the very personality of the maker. No family, neighbourhood, or race ever can be built up except from human materials; the social structure endures only when noble living goes into it.

The common way in which we think of gold, however, is to regard it as a medium of exchange. It is the standard of economic transactions around the world. The life standard is far more important than the gold standard in all true exchange of thought and love and heroic action. We have to bring our ideals and programs alike to the test of life in order to determine what is good and desirable. When the nations can constantly exchange their mutual confidence in consecrated leaders they arrive at the first condition of permanent peace and happiness.

There is another text in Isa. 32:2 which expresses this same truth clearly:

> *"And a man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land."*

An illuminating comment on this series of figures

is found in the "Expositor's Bible" from the pen of George Adam Smith. The worth of an individual in the community is accurately set forth here with fine insight.

He is a refuge from the winds that blow across the face of human life, the doubts, the fears and the despairs of men. Their deadly effect is seen on every side. They stunt and blight and destroy. But a strong, true human being is a refuge from these influences. We run to such a comrade and are saved. We must furnish the protection of our character and influence to those who are sorely beset and who struggle to maintain themselves against adverse conditions.

The tempest is more severe than the wind. Great storms of sin and sorrow sweep over the human spirit. The destruction wrought by them is terrible. There must be a refuge. It is found in God; but it is also found in man; and often the surest and swiftest way to God is to find some brave, serene comrade, near whom we are shielded.

Then a true man is for his community and generation what the water is for the desert. We appreciate better the significance of this figure when we recall the value of water to the irrigated lands. The latent forces in the dry soil all answer the influences of the water and fruitfulness follows the flow. In the same way a resourceful human life makes all that it touches vital and fruitful.

Dr. Smith calls attention to the fact that the rock in the desert arrests the drift of the sand and furnishes a sheltered place where verdure may appear and life be safeguarded. So the life and character of a strong man arrests the drift of a community and

encourages all its vital energies. This is the value that the Creator sets on human life.

Since the human soul is worth so much its salvation is of infinite moment. Perhaps we need to ask, What does it mean to be saved? The reply is often made, Anyone may be said to be saved to the extent to which he is not wasted. The waste of human energy in the modern world is unspeakable. Jesus conserves life to the fullest possible extent because it is of such worth to him. The meaning of salvation requires further discussion, however.

When the mission worker is asked what he is doing in the slum, he probably answers in some form of words that means in general *saving souls.* When the Church is asked for its credentials it has commonly been deemed a satisfactory reply to be able to say, *To save souls.* The opening paragraph of *The Pilgrim's Progress* contains the classical example of this idea. By night and by day the burden of sin had pressed upon a certain man, and the question had flamed before his eyes, *What shall I do to be saved?* Then it was that Evangelist pointed out to Pilgrim the shining light in the direction of the wicket gate and told him to hasten toward it.

"So I saw in my dream that the man began to run. Now he had not run far from his own door when his wife and children, perceiving it, began to cry after him to return; but the man put his fingers in his ears and ran on, crying, 'Life! life! eternal life!' So he looked not behind him but fled towards the middle of the plain."

Now Pilgrim has come in for no little criticism in

these modern days because of his eagerness to save his own soul, and the method that he took to accomplish his desire. Critics of the great allegory have said that the business of Pilgrim was not to run away from his wife and children, even from the city of Destruction, in order to save his own soul. Whose business was it to take care of Mrs. Pilgrim and the little Pilgrims if it was not his as husband and father? Did not the fact of being husband and father lay upon him definite obligations that were superior to any claims that his individual soul had the right to make upon him? And while Pilgrim ran off to save his own soul, were the loyal tax-payers of his community to be expected to furnish bread and butter for his wife and babies? Could he justly employ the money furnished by lost souls to meet an obligation which was his by all the laws of human justice? What right, indeed, has any man to make his neighbours stay at home and sweat while he runs away trying to save his own soul?

These and a score of similar questions are asked by those who have caught the vision of the unity of mankind and the divine meaning of social obligation. The salvation of the soul has to be considered in the light of domestic obligation and social loyalty. One cannot avoid keen sympathy with this criticism. In an age so alert to the social consciousness as ours the unrelieved individualism of the old struggle for salvation seems partial and even unmoral.

The other side of the matter is seen in a novel which was widely read not many years ago.[1] Mr.

[1] *Queed.* By Henry Sydnor Harrison. 1911.

Queed represents the opposite point of view from that contained in Bunyan's allegory. This appears in his discussion of the ideal of a night school for working boys which he wished to see established. He says concerning it:

"I want to teach what no other school attempts—only one thing, but that to be hammered in so that it never can be forgotten. You might sum it up as the doctrine of individual responsibility. I want to see if I can teach boys that they are not individuals—not unrelated atoms in a random universe. Teach them that they live in a world of law—of evolution by law—that they are links, every one of them, in a splendid chain that has been running since life began, and will run on to the end of time. Knock into their heads that no chain is stronger than its weakest link, and that this means them. Don't you see what a powerful socializing force there is in the sense of personal responsibility, if cultivated in the right direction? A boy may be willing to take his chances on going to the bad—economically and socially, as well as morally—if he thinks that it is only his own personal concern. But he will hesitate when once you impress upon him that, in doing so, he is blocking the whole magnificent procession. My plan would be to develop these boys' social efficiency by stamping upon them the knowledge that the very humblest of them holds a trusteeship of cosmic importance."

From these two sources, thus, we have the old and new points of view concerning the salvation of the soul. John Bunyan's Pilgrim insists that the personal responsibility for the soul's salvation takes priority over the claims of wife and children and fellow-citizens; Mr. Harrison's Queed lays supreme

stress on social obligation. How is the soul to be saved? Bunyan says, By fleeing the city of Destruction at any cost, even if the Associated Charities must take care of your wife and babies; Mr. Harrison says, By staying precisely where you are and responding to the social obligations inherent in your situation. The saving of the soul is of paramount importance in both cases; it is a difference in method. Before we decide which is right, or whether both may not be right, let us see what light comes from recent study of social science.

Society is not a mechanism. It cannot be conceived as an eternally-wound-up device for the accomplishment of ends imposed upon it by man. Society is an organism. Its component parts are individual souls. There is no hope for the commonwealth unless it is constantly renewed and energized by men and women who have seen the vision of perfection and caught the passion for service, making their holy resolutions in high hours and then giving their best to the realization of their dreams among their comrades. What society needs is a ceaseless supply of disciplined souls.

Jesus was perfectly clear on this point. He told the disciples that they were to be salt and light and yeast for the world. He knew that society must have Christians to save it from corruption, to illuminate its darkness and to permeate it with new vital energies. So He set Himself to furnish society with a growing number of renewed spirits who would be the salt, the light, and the yeast that are needed by every generation.

Students of social theory and institutions know that the individual is the center of interest in any consider-

ation of the welfare of the group. It is made up of single persons. It cannot be better than the persons that compose it. The community must depend for its very life on the individuals who share the corporate endeavor. So much is clear.

But when we come to inquire how we are to secure these disciplined and dedicated individuals, we are suddenly confronted with the fact that they cannot attain their necessary vision or power apart from the community. The Latin formula is, *Una persona, nulla persona,* that is, *One person alone is no person at all.* The only way in which we can make individual life complete is through the multiplication of personal contacts with the community. As a student of the religious life has well said:

"The normal experience of the individual must be viewed as part of a social life. The individual reaches complete satisfaction—not within himself—but in the whole of life of which he is a member. As such he will have his own office to perform, and in proportion as the society becomes more perfectly organized, the diversity between the different functions it imposes will also increase. Hence the normal member of such a community may sacrifice a great portion of his capacities to the performance of one or two special duties. In one sense it may be said that his nature is cramped and dwarfed; but the society which exacts these sacrifices may more than compensate them in the realization of the common ideal to which he contributes and in which he shares."[1]

There are certain results of this mutual relationship between the individual and society which are impor-

[1] Granger, *The Soul of the Christian,* p. 13.

tant for preaching and which we note briefly. The first is the rejection of the ascetic view of life and the appearance of a true idea of renunciation. No problem ever can be solved by running away from it. The monkish ideal is farthest from this healthy conception of the "saved" soul which is developed for social service and is in most intimate contact with the society to serve which it is being trained. It was put in the following way by Jonathan Brierley:

"The cosmos lends no countenance to the ascetic view of life. The history of the soul's ascent shows the reverse of a break with the world's treasures as a means of progress. It has been, on the contrary, by an ever-increasing capacity of absorption, by a multiplying of the channels and passages along which the outer world could flow to the inner, that the upward movement has been marked."[1]

There is an interesting parallel to this statement in the words of Sadhu Sundar Singh concerning renunciation. He says:

"It is easy to die for Christ. It is hard to live for Him. Dying takes only an hour or two, but to live for Christ means to die daily. During the few years of this life only I am given the privilege to serve man and Christ. If it were right for me to be in Heaven always I should have been called there, but as I am still left on earth it is my duty to work. This is where I entirely disagree with the Hindu idea of renunciation. I do not call myself a Sannyassi, for a Sannyassi means one who renounces. He renounces the world because he thinks everything in

[1] *The Eternal Religion*, 1905, p. 21.

it is evil, but I think all is good. The world is all the property of my Father, and is therefore my property. If I renounce the world I renounce some of the gifts which my Heavenly Father gives me out of His love. Therefore I do not renounce the world, but only the evil in it." [1]

Another point of practical moment for preaching grows out of this relationship between the individual and society; it is concerned with the problem of guilt and punishment. If the social order is to any extent responsible for a man it must bear the weight of that responsibility. What society does for us is to be considered as well as what we do for society. Rewards and punishments could be easily assigned if we could isolate the individual; but we cannot. He is enmeshed in an intricate web of vital ties; if he is good or bad he is not bad or good alone. We have helped make him what he is and ours must be the common anguish or joy that proceeds from his action. As Victor Hugo said, " Society stands in the docket with every criminal who is there." The radical import of this fact for the theologian and preacher must not be overlooked. There is a new range given to charity and mercy by the fair consideration of this principle.

We also come to another practical problem on which light is shed by this essential unity between the individual and society. It concerns the relationship between self-realization and self-sacrifice. The Greek idea of self-realization is often contrasted with the Hebrew idea of self-sacrifice. Against the sweetness and beauty of the earth life, as the Greeks realized it, is set the severity of renunciation and control as the

[1] Streeter, *The Message of Sadhu Sundar Singh*, 1921, p. 70.

Hebrews and Christians have interpreted them. But when we come to study the two carefully we find the conflict between them disappearing.[1] These are not contradictory but complementary conceptions of life. Each is necessary to the other. We may begin with either term and we shall arrive at the other. Suppose we begin with self-realization! We instantly discover that it is impossible to perfect the self alone and the noblest practice of self-giving is imperative to the culture of self. Or suppose we begin with the idea of self-sacrifice! We immediately find that there is no valid practice of self-sacrifice apart from the searching demand for the self that is to be sacrificed. It would be as futile to attempt to attain social service without rich and perfected personalities as it would be to raise endowments for a great charity by circulating pledge cards among the inmates of charitable institutions. Great self-sacrifice demands great personality for the offering. Therefore we are at once thrown back upon the most rigorous demand for individual development and attainment in order that we may realize any ideal of social service. Instead of the doctrine of self-sacrifice ignoring or disparaging selfhood, it is the very doctrine that calls for the supreme emphasis upon the highest individual attainment in character and power.

In another respect this principle is of value to the modern preacher and Christian worker. Note its bearing on the cultivation of the devout life. The discipline of the soul and its movement toward perfection is to be understood and guided in reference to

[1] See Griggs, *The New Humanism*, 1900; Black, *Culture and Restraint*, 1901.

this constant relationship between the individual and social forces in the program of salvation.

Perhaps there is no master of spiritual discipline who understood the soul better than St. Francis of Sales, who wrote about 1605 as follows:

"Above all things, when you go forth from your meditation, you must, as the occasion offers, remember the resolutions you have taken, in order carefully to reduce them to practice that very day. This is the great fault with meditation, without which it is not only unprofitable, but frequently hurtful: because virtues meditated upon and not practiced, often puff up the spirit and confidence, and make us imagine ourselves to be such as we have resolved and determined to be: which doubtless is true when our resolutions are lively and solid; but how can they be really such, but rather vain and dangerous, if not reduced to practice. We must, therefore, by all means endeavor to practice them, and seek for occasions, little or great, of putting them in execution.

"For example: if I have resolved by mildness to gain the good will of those who offend me, I will seek this very day an opportunity to meet them, and salute them kindly; or if I should not meet them, at least to speak well of them, and pray to God on their behalf."[1]

Thus the relation of action to devotion and resolution is seen to be vital. It is useless to plan for the awakening of pious emotion without also calling out decision and the practice of the devout life. The solitary resolve must be completed in the social act. Each is useless without the other. Inasmuch as one of the great dangers in the devout life has been the

[1] *The Devout Life*, p. 54.

subjective character of it, the importance of this working principle must not be overlooked. The healthy complement of individual reflection is social action. The pious movement of the spirit must express and complete itself in the deed that conforms to the desire.

Still another field in which this essential relationship between the individual and social aspects of the Christian life works out helpfully is evangelism, as it is carried on by the Church organized for this steady activity, and also through the "campaign" under the leadership of the specialized evangelist. The peril in such movements is that they may somehow fail to make the proper connection between the individual and the community.

In considering the Christian's surrender to Christ, it has generally been regarded in too narrow a way, as if it were a mere *individual* relationship that is thus entered upon. The evangelistic appeal has been made, as it should be made, in terms of a personal relationship between Christ and the individual. The fact has been overlooked that Christ is also the Head of Humanity and that in pledging allegiance to Him we at the same time yield our loyalty and service to the race which He leads as the Master of it all. Hence one cannot join himself to Christ without in the same act uniting himself more closely with that humanity of which Christ is the Master and Head. So every kind of social obligation follows inevitably in the train of the personal and individual allegiance to Christ into which one enters in the act of conversion.

Thus in another light we see the fact that there is no conflict between the individual and social aspects

of the Christian life. Each follows from the other. To the fervent champion of Christ's individual claim upon the surrendered will, the social meaning of that act of allegiance ought to be apparent with convincing power. To the man who pleads for the social results of the Christian life, it ought to be apparent that these beneficent results cannot possibly issue from anything less than the act of dedication to the claim of the personal and individual Saviour and Lord. Those who stop short at the individual act miss its full meaning; those who plead for social service without the individual surrender miss the secret of power for social action.

This point was put with clearness and force by George Matheson in a remark concerning current hymns:

"It is rather a theological point perhaps, but the hymnists speak of the surrender to Christ. They forget that Christ is not simply an individual. He is Head of a body, the body of humanity; and it no longer expresses the idea correctly to join yourself to Christ only, you must give yourself to the whole brotherhood of man to fulfill the idea." [1]

For the modern preacher this is a clarifying thought. He will see at once that there is no conflict or schism between his individual and his social appeal. When he is urging the one he is stressing the other. If either is neglected the other is weakened thereby; if either is left out the other is made void of meaning. The perfect harmony and balance of the two

[1] Macmillan, *Life of George Matheson*, p. 185.

may be seen in the fusion of both claims in the actual relations established between Jesus and His friends while He lived with them in personal fellowship.

The Bible is filled with texts which are pertinent to all phases of this relation of the individual to the group. Both aspects of the whole truth are set forth clearly. The individual emphasis is seen in I Tim. 4:16:

"Take heed to thyself."

Proper self-respect and a primary concern for our own personality is the guarantee of development and service. Unless we believe that we are worth much to ourselves, our comrades and our God we never will work seriously to perfect ourselves.

Our personality is the greatest gift that we ever can bestow upon our generation: it is the supreme investment that ever we are permitted to make. Our material wealth, social position, political influence, the books that we may write and gifts that we may make to charity, are all insignificant in point of worth and energy in comparison with the self that we are able to use and dedicate in the world where we live every day. In the end our influence is determined by the quality of our personality.

Self-development, however, is never an end in itself. Yet we are tempted to make it so. It is a source of joy and satisfaction to feel that we are strong and brave and happy. We have the right to be proud of the attainment of reputation and character. But our character is an agent for service and never a selfish possession. We dare not seek higher ends simply that we may enjoy their attainment. This would

transform what might be a noble quest into a selfish pursuit. We take heed to ourselves, therefore, in order that we may give ourselves to God and our comrades.

There is a clear statement of the social meaning of personality in Eccl. 4:9, 10:

> *"Two are better than one, because they have a good reward for their labour. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up."*

The truth that two are better than one is pushed into the forefront of all our thinking in these days when co-operation is insisted upon everywhere. It needs emphasis in every pulpit.

The tragic misfortune of falling alone needs little discussion. We all experience the calamity of falling, through failure and disappointment; but if we fall alone it is a most miserable experience. We cannot get back on our feet without the help of a comrade.

So we turn in our thought to the joy and courage that are derived from the assistance that is given by a friend to a fallen brother. These three responses may be expected from every follower of Christ when a comrade falls; sympathy, patience, a positive lift.

The reward of joint labour, however, is the outstanding item in this passage. Every human good is the product of joint labour. Thus crops are raised, manufactures made, distributed and sold, and human character achieved. We must restore the sense of partnership between the contending factors in all our modern life. Their mutual stake is too great to allow

them to strive endlessly for less than their whole common interest.

This leads us to the truth that social opportunity and power are divine gifts. This is written large on the pages of both Testaments. One of the clearest statements of the truth is found in the experience of Queen Esther and is summed up in the words of Esther 4:14:

> *"And who knoweth whether thou art not come to the kingdom for such a time as this?"*

This is a conspicuous example of the way in which personal privilege must be used for social service. The queen enjoyed royal rights and could indulge in selfish ease if she chose to do so. Anyone who wants to play safe can keep his privileges for a time; but in the end they will be called for in the line of service and sacrifice. Privileges are always challenged by obligations.

A privilege came to Esther that was greater than any of which she had dreamed. It was personal, urgent and filled with grave danger. It might involve her own death. It was one against many; the individual against the group.

The decision was noble. It was made in the full light of knowledge of all the facts. Note the simple heroism of the words, *"And if I perish, I perish."* This registers the full triumph of social obligation over selfish interest. It shows the way in which God brings individuals into places of power in order that they may use His gifts for the common good.

The fact that privilege is a divine gift to be used

for the good of others throws a new light on the meaning of sin. It is essentially the denial of social obligation. This is expressed clearly in Gen. 3:6:

> *"And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat."*

On this passage Prof. Charles Foster Kent remarks:

> "Each sinned because he did not respond to the higher impulse to be loyal to that Friend who was contributing all which divine love and wisdom could suggest to make their happiness and development perfect." [1]

This sin, defined as the preference of an individual to a social good, issued inevitably in the breaking of the highest social relationships. The sinners were driven farther apart in all the fellowships and unities of their common life. Something had been betrayed and memory could not overlook the fact. It estranged them from nature, whose inner meaning they had better understood when their hearts were pure. It sundered them from God, back to Whom they must find their toilsome way through repentance and purgation.

The punishment of their sin was for the purpose of social redemption. God punishes and forgives in order that He may restore. This principle must be wrought into the manner and spirit in which the com-

[1] *The Social Teachings of the Prophets and Jesus*, p. 30.

munity deals with its offenders. We must make this the ruling principle in all our study of penology.

There is another expression of this principle in Gen. 4:9, in which the first heresy is defined in the words of Cain:

"Am I my brother's keeper?"

Many a sermon has been preached on this text; Dean George Hodges used it to suggest the title of a volume of sermons that represent fine and forceful preaching of the social gospel.[1]

The cynical question involves the denial of social obligation and thus is the first denial of the truth that all gifts to men are for social use.

We are the guardians of each other's physical life and welfare. We hold the health as well as the happiness of others in our hands. No one has the right to pollute the water supply or the air, on which community health depends. The landlord who furnishes an unsanitary tenement for a fellow man is guilty of this heresy of Cain. The person who spits in a public place is a practical heretic.

We are the guardians of each other's mental life. Men take from one another the ruling ideas according to which they regulate their conduct. We are bound to furnish for the community the highest and most courageous standard of thinking that we can master. To scatter doubt and denial of the truths by which the soul lives is as dastardly as it is to poison wells.

We are the guardians of the moral and spiritual welfare of others. How much we owe to the proph-

[1] *The Heresy of Cain.* Whittaker. 1904.

ets; to the great Christians; to Jesus! But we do more than inherit from the past; even now we are building for the days to come. The Church of the future lies in the arms of the present. The guardianship of these ideals is a matter of supreme importance to the welfare of the race.

It is in the teachings and the conduct of Jesus, however, that we find the perfect expression of self-realization and social service. That which Jesus affirmed to be the law of the highest life He Himself realized in His perfect behaviour.

In Matt. 10:39 we have the seeming paradox which is always resolved in the practice of the Christian life:

> *"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."*

We must perfect ourselves; we must give ourselves; only as we give ourselves can we perfect ourselves; only as we perfect ourselves can we truly give ourselves. To "lose" means to *expend, bestow, use.* To "find" means to *discover* and *possess.* The whole level of life is lifted above any selfish plane by the words "for my sake." It is hardly possible that any other experience than the distinctly Christian type will attain this level.

In finding life we must appreciate the best that is in ourselves and then sternly demand that we attain it. There is no warrant in the Christian ideal for despising self, save only when the self stands in the way of the larger service that is Christian. He who attempts to hoard his spiritual substance will end by losing what he tried selfishly to keep.

Full life is a supreme gift as well as an achievement. "The gift without the giver is bare." So losing life in the willing surrender of it to the needs of others is the one sure way to attain it.

This principle which Jesus thus defined He also affirmed in the great statement that He made of His own purpose in life, which thus becomes also the master purpose of every disciple. It is found in John 17:19:

"And for their sakes I sanctify myself."

The word "sanctify" means to *make holy* or *complete;* that is, Jesus sought to perfect His own experience and character in order that He might make the life of others also complete. This truth lies back of many a sermon by Phillips Brooks, especially the "Addresses" that were given to men at popular services.

The reaction between self-development and self-sacrifice goes on constantly; and it makes no difference with which term of the proposition we begin. If we start with the development of self or the achievement of personality we discover that it is impossible without the dedication of self to the service of others. If we start with the ideal of service to others we discover that the one great agency in such a service is the personality that we are perfecting.

Suppose, therefore, that we start with the program of perfecting our character. We are living in order to become the best possible person. We are to round out every power, to develop every capacity, to use every energy to its full measure. What we are becoming each day is the supreme concern, the "real

business of living." This seems to involve the intensification of selfishness; we are to "take heed unto ourselves." That is, this program focuses attention upon the culture of our own personality, the realization of selfhood. But there is a deeper problem, and it constantly appears: How are we to use the character that we thus develop?

This brings us inevitably to the dedication of character to the highest good of others. That which has been gained must be given; our achievements are all for the purpose of final expenditure in the interests of others. Character is like the Old Testament manna; it spoils if it is not quickly and properly used. If we desire to render the greatest possible service to our generation, we must use our own personality for that purpose; no other instrument can do the work. The generation in which we are living needs perfected and dedicated lives more than it needs trade routes, libraries, hospitals or churches. In the end consecrated persons will be found to lie back of every institution that serves the needs of our bewildered and impotent world. Therefore every disciple of Jesus must handle his life as Jesus handled His. The richer our resources the larger our service.

IV

THE GOSPEL FOR THE PHYSICAL WORLD

WHETHER we like the classification or not, we belong to the animal kingdom and we must take our place and part in the physical world along with the beasts that perish. Sometimes when we are inclined to be most high and mighty it is a wholesome experience and discipline to look ourselves up in the dictionary and discover that we are "featherless, plantigrade mammals of the genus *homo*." A dominant captain of industry or a gorgeous lady in an evening gown dwindles somewhat when brought up sternly against this cold fact. We are tied to the earth by too many cords to warrant any hope easily to be rid of the relationship.

Now has the gospel anything to say concerning the relation that we thus find ourselves meshed in? Is our evangel vocal in any way to the physical world? The modern preacher must be clear on this point if he is to enter into all the wealth and scope of his message and ministry. If the gospel is to fit man for a heavenly life it must begin by understanding the values of his life on earth.

In his great Bampton Lectures, in 1883, Canon Fremantle said:

"When men are brought into living contact with the redemptive love of God and of Christ, the effect of this

is not only upon the first-formed brotherhood which consciously realizes it, but upon the whole course of society and of nature: first upon the social condition of men and the institutions under which they live, then upon the animals who are their fellow-creatures and fellow-servants, then upon inanimate nature, upon the fields they cultivate and the earth which it was their original mission to subdue; till, out of the chaos which selfishness has made, there arises a new harmony of creative love."[1]

Three aspects of life, upon which as preachers we do well to reflect, are touched upon here: inanimate nature; the animal kingdom, and the dignity of labour. We seldom pause to reflect upon the way in which the message of Christ, which we call the gospel, bears upon these fields of human life; but each in turn is embraced in the compass of the new life in Christ.

The true lover and interpreter of nature is not the pagan but the Christian. We have too long limited the lovers of natural beauty to the followers of Greek ideas, with their praiseworthy but inadequate exaltation of the physical and their appreciation of the sweetness and loveliness of the earth life. The Christian is the one who most quickly and surely understands the true meaning of nature. It was so in the case of Jesus. The scholars of His day were not those who most surely went to the heart of the natural world and set forth its inner meaning; it was the Man of Nazareth, this lover of the flowers and the tilled land, Who appreciated the natural world most keenly.

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[1] *The World as the Subject of Redemption*, p. 10.

One of the most significant items in the Christian experience of conversion is that it gives one an instant and glorious vision of the world such as never had been known before. William James has given many examples of this in "*The Varieties of Religious Experience.*" An illustration of the fact is found in John Masefield's "*The Everlasting Mercy.*" Saul Kane was converted, in a moment, supernaturally converted in the midst of his drunkenness and brutality.

"I knew that I had done with sin.
I knew that Christ had given me birth
To brother all the souls on earth,
And every bird and every beast
Should share the crumbs broke at the feast."

And in the rapture of the great discovery nature was newly born.

"O glory of the lighted mind.
How dead I'd been, how dumb, how blind.
The station brook, to my new eyes,
Was bubbling out of Paradise,
The waters rushing from the rain
Were singing Christ has risen again."

So the lighted soul of Saul Kane saw a new world with a glory over it which never had been there before. And it never passed away. The songs of the birds had a new beauty in them and the clouds were coloured with a new radiance. Is this a typical experience? The testimony of Christians proves that it is. Christ brings a new appreciation of the natural world to those who trust Him.

Of course the old question arises, Is the beauty of nature a legitimate theme for preaching? Ought that not to be left to the poets and the descriptive writers? Is it germane to the gospel? There is a danger, let it be frankly admitted, that a preacher who is sensitive to the spiritual content of the natural world as he sees it under the illumination of his Christian vision, will dwell too much upon it. But once or twice yearly, when the season is glorious, when the world is especially full of beauty, a sermon on the splendour of the natural world is most proper and stimulating to the religious life of the people. The Psalms are full of this outlook; the figures used by Jesus are exquisite and most suggestive; and one's own observation is the best source of all material for such a sermon.

These words are being written among the hills of New England in the splendour of June. The mountains are the playground of shadows that are sensitive and tremulous. The songs of the thrushes in the deep woods are liquid with melody. The wind in the pines is murmurous and haunting. How can one avoid preaching about it sometimes? But I have seen the sun set across the prairies in such glory that it seemed to make all common sights and low thoughts impertinent and contemptible. Such a revelation of beauty burnt itself into my memory forever one night at Fargo, in North Dakota. Then there abides the fadeless memory of the gleaming heights of the Rockies in Colorado, so sublime in their lift and range that it seemed as if the Eternal were touching them in the evening glow. To look with speechless amazement at Mt. Ranier as one sees it in its bewildering variety of majesty is to understand why men could call it God.

The soothing loveliness of an upland meadow, the soft singing of a brook, the grace of a tree are all material for the preacher. We know why Joyce Kilmer sang:

"I think that I shall never see
A poem lovely as a tree,
A tree whose hungry mouth is pressed
Against the Earth's sweet flowing breast,
A tree that looks at God all day
And lifts her leafy arms to pray,
A tree that may in summer wear
A nest of robins in her hair,
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree."

Turning to the Bible for texts and themes in which the religious value of the natural world is set forth, the modern preacher is almost bewildered by the wealth of suggestion that comes to him. Nature is represented as the garment of the living God and the sacrament of beauty. For the Christian the world shines with the flame that once burned in the bush for the man of God on the mountain.

In Job 37: 14b we are stopped suddenly in our restless and thoughtless modern life with the demand that we give heed to the world's wonderful beauty:

"Stand still, and consider the wondrous works of God."

There is the glory and majesty of the great mountains; the vast sea; the starry sky; the changing seasons. There are the more quiet and unnoted elements

in nature: the flowers; the crystals of falling snow; the ripples on water; the hues of the sunset. Then recall the beauty of humanity as we know it in the contacts of every day: the grace and tenderness of childhood; the lighted face of one in a mood of deep thought or feeling; eyes of one who loves and trusts us. The dullest city street is glorified with touches of celestial beauty and "earth's packed with heaven" to all who will look and listen.

But we are so busy! We miss the splendour. We must force ourselves to stop and think. Then we discover how much more profitable it would be to give a part of the time we spend in trying to subdue the world to the more rewarding task of trying to appreciate and understand it. It is better to let nature yield us comfort and inspiration than dollars and dividends. Thus our minds are quickened, for nature forces us to attempt to give an interpretation of that which we have seen by seeking for its cause. The emotions are profoundly stirred. The heart "leaps up" when it sees the rainbow. The most profitable suggestion for invention and successful direction of natural forces derives from the study of nature. The spiritual powers are stimulated most of all. The soul finds God and defines its nobler aims. Jesus found rest for His spirit and parables for His teachings in the fields and among the hills.

When we turn to the Psalms we find the references to nature abundant and most suggestive. The description of the glorious heavens in Psa. 19: 1-6 lends itself to pulpit treatment particularly.

The vision of the starry sky with its vastness and splendour moves a spectator irresistibly to the thought

of God. It involves the response that is represented by Longfellow in "*Sandalphon.*" The sky that arches our little world seems to have written on it the greatness, the wisdom and the love of God. Addison's hymn, "The spacious firmament on high," is the appropriate expression of this reverent mood.

Then follows the hymn of day and night, in which each with its own splendour and meaning sings the praise of God the Creator and Lord of all. We feel the energy and beauty of the sun spreading the "wings of the morning"; we are sensitive to the quiet beauty of the stars in their ceaseless and silent shining. Modern astronomy reads like a romance and the preacher must attempt to interpret its message.

Finally we have the sun, for which the whole sky has been made as if it were a tent. We are at home in the desert; the sun is the burning fact of human experience. It is like a bridegroom clad in radiant robes and coming forth with joy to lead a procession to the house of feasting. It is like a runner, leaping into action at the signal to run the race that shall end in victory. These figures represent the power and beauty of light, creative and ceaseless, from whose kindling and vivifying contact nothing can be hidden. The dimmest spot is lighted; the smallest seed is quickened; the dull object is made lovely. So the whole universe becomes a symbol of God's love and power, and we understand better what Jesus meant when He described His disciples as the "light of the world."

The New Testament is also fertile in suggestions for sermons on nature. The familiar passage in Luke 12:27 comes at once to mind:

"Consider the lilies, how they grow; they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these."

The crowned lilies are a type of one who trusts God and seeks first the spiritual gifts of God. The benediction of beauty is self-evident. Every flower adds the touch of loveliness to the place where it grows. Even a crowded tenement in the hot city is made beautiful by the blossoming geranium in the window. A dull town may be redeemed from sordidness by a park, a building or a monument that is truly beautiful. Churches must realize this ministry of beauty when they erect a new edifice. So a human life and character, transformed by Christ, may add the touch of loveliness which will make an ugly world beautiful.

The lilies of the field stand for the quiet growth of the Christian soul. We never associate hurry and strain with the plants, as if they were striving to grow. The lilies drink in the sunshine and the rain; they reach constantly down and up and out; they develop with silent and unhasting symmetry and strength. So the Christian experience and character should unfold. We fret too much to grow steadily and harmoniously.

The flowering and fruitage of the lilies must not be omitted from our inventory. They do not exist for their own sake. Their purpose is the reproduction of the lily plants. Except the grain of wheat fall into the earth and die it abides alone. That is, sacrifice is the secret of permanent forms. The Christian

life will never repeat itself except through the gift of life. This is universal law.

There are certain cautions that should be given as one undertakes to give the deeper interpretation of the physical world through preaching. There is danger that we shall break into mere rhapsody and deliver prose poems on the varied aspects of nature that have won our enthusiastic attention. The poet in every preacher will tend to come to the foreground and claim exclusive command. It was one of the most competent of the interpreters of nature who gave us the command, "Thou shalt not preach." But John Burroughs to the contrary, the preacher may be interpreter of nature's moods and yet be the preacher also. But he will be something more than a gentle pantheist. The physical world will be the symbol and not the reality of God. He will look "through nature to God," in the fine phrase of John Fiske. In this manner no preacher need fear to undertake the interpretation of the natural world, as the singers of the Old Testament did, or as Jesus set it forth in friendly parable.

The great preachers have used this material amply and have shown up how religion can clarify the sight as well as the insight of man. Take as a single example the sermon entitled, "Treasures of the Snow," by Frank W. Gunsaulus, printed in the volume *Paths to the City of God.* Or read the printed sermons and books of William A. Quayle. Here are preachers who know how to portray nature in the light of a Christian faith and who justify the attempt of those who can never hope to attain their skill, but who can follow them afar off with joy and confidence.

The modern preacher, however, has to reckon with another aspect of this matter which is more important. We seem to have been given by physical science an interpretation of the natural order which makes it the field of a pitiless struggle, the savage quality of which makes it anything but a fertile field for the preacher. This is so important a subject in its direct bearing upon modern preaching that we must discuss it briefly.

Perhaps there is no clearer setting forth of the common view of nature than we find in the brief but most significant book by John Fiske entitled, *Through Nature to God*.[1] Two concise paragraphs will serve for the statement of the current judgment:

"Any summer field, though mantled in softest green, is the scene of butchery as wholesale as that of Neerwinden [2] and far more ruthless. The life of its countless tiny denizens is one of unceasing toil, of crowding and jostling, where the weaker fall unpitied by the way, of starvation from hunger and cold, of robbery utterly shameless and murder utterly cruel."

"The early bird, who went forth in quest of the worm, was lucky if at the close of a day as full of strife and peril as ever knight-errant encountered, he did not himself serve as a meal for some giant foe in the gloaming. When we think of the hawk's talons buried in the breast of the wren, while the relentless beak tears the little wings from the quivering, bleeding body, our mood toward Nature is changed, and we feel like recoiling

[1] Boston: Houghton Mifflin Co. 1899, pp. 63, 64.

[2] The summer following the battle of Neerwinden the whole country-side was covered with scarlet poppies, which the people thought to be the rebuke of heaven for the slaughter.

from a world in which such black injustice, such savage disregard for others, is part of the general scheme."

The same aspect of the matter was put by Tennyson in the following lines:

"For nature is one with rapine, a harm no preacher can heal;
The Mayfly is torn by the swallow, the sparrow spear'd by the shrike,
And the whole little wood where I sit is a world of plunder and prey."[1]

This savage aspect of the matter is set forth here in order that it may be countered by the other side of the argument, which is stated by Fiske in the pages that follow.

For the other and more essential aspect of Nature we look to scientists and investigators, Kessler, Kropotkin, Drummond and others, who have set forth the struggle for the life of others, which lies deeper in nature than the struggle for the life of self, and which is the basis on which the modern pulpit grounds its treatment of the essential altruism of nature. Prof. Kessler protested against the "pitiless" law of the struggle for existence as the adequate interpretation of the meaning of the natural world. This was the almost exclusive point of view of students of biology and zoology at first. But there is another law, which is quite as essential to the progress of animal life as is the law of the struggle for existence. This is the law of *mutual aid*. All classes of animals practice it. The more perfectly they prac-

[1] *Maud*, IV: iv.

tice it, the more sure and swift is their development. Man practices it most; and the degree to which he practices it registers his attainment and advance in that progress, under the impulse of which his whole life is spent. This is not to deny the fact of the struggle for the life of self. This is clearly written on the face of the natural world; but the law of mutual aid is written there still more deeply and legibly.

The mighty significance of the struggle for the life of others was worked out by Prince Kropotkin in his studies entitled *Mutual Aid,* two quotations from which will illustrate the bearing of this principle on modern preaching:

"It is not love to my neighbor—whom I often do not know at all—which induces me to seize a pail of water and to rush towards his house when I see it on fire; it is a far wider, even though more vague, feeling or instinct of human solidarity and sociability that moves me. It is not love, and not even sympathy (understood in its proper sense) which induces a herd of ruminants or of horses to form a ring in order to resist an attack of wolves; not love which induces wolves to form a pack for hunting; not love . . . which induces many thousand fallow-deer scattered over a territory as large as France to form into a score of separate herds, all marching towards a given spot, in order to cross a river. It is a feeling infinitely wider than love or personal sympathy—an instinct that has been slowly developed among animals and men in the course of an extremely long evolution, and which has taught animals and men alike the force they can borrow from the practice of mutual aid and support, and the joys they can find in social life."

"'Don't compete!—competition is always injurious to the species, and you have plenty of resources to avoid

it!' That is the tendency of Nature, not always realized in full, but always present. That is the watchword which comes to us from the bush, the forest, the river, the ocean. 'Therefore combine—practise mutual aid! That is the surest means for giving to each and to all the greatest safety, the best guarantee of existence and progress, bodily, intellectual, and moral.' That is what Nature teaches us, and that is what all those animals which have attained the highest position in their respective classes have done. That is also what man—the most primitive man—has been doing; and that is why man has reached the position upon which we stand now."[1]

Perhaps more available for ready use are the Lowell Lectures by Henry Drummond, entitled *The Ascent of Man*.[2] Beginning at page 215 with his study of "The Struggle for the Life of Others," Prof. Drummond tells the story of the development of Altruism with the charm of a romance. As one reads pages in the chapter, "The Evolution of a Mother," he feels a reverence that deepens into awe in the presence of the processes of nature and the evident purpose of God working out through them. Repeatedly Prof. Drummond returns to his affirmation that Altruism is essential to the universe.

"The Struggle for the Life of Others is the physiological name for the greatest word of ethics—Other-ism, Altruism, Love. From Self-ism to Other-ism is the supreme transition of history. It is therefore impossible to lodge in the mind with too much solidity the simple biological fact on which the Altruistic Struggle rests. Were

[1] Kropotkin. *Mutual Aid*. London: Heinemann, 1915, pp. 5, 6, 42.
[2] N. Y.: Pott. 1898.

this a late phase of Evolution, or a factor applicable to single genera, it would still be of supreme importance; but it is radical, universal, involved in the very nature of life itself." [1]

The importance of this truth to the modern preacher is hardly to be over-estimated. We have been hearing so exclusively about the utterly selfish struggle of nature and the triumph of the strong, that we need to learn that the fundamental teachings of Jesus do not contravene but only confirm the profoundest facts and forces in the natural world. The Christian idea of sacrifice has been battered from many sides; but the modern preacher stands on firm ground when he asserts that Jesus was within the facts when He defined the laws of life in the terms of the Golden Rule and the Sermon on the Mount, and that Paul was only giving another phase of the scientific interpretation of nature when he wrote the thirteenth chapter of first Corinthians. It is comforting to read such a paragraph as this from the pen of John Fiske:

"I think that it can be shown that the principles of morality have their roots in the deepest foundations of the universe, that the cosmic process is ethical in the profoundest sense, that in that far-off morning of the world, when the stars sang together and the sons of God shouted for joy, the beauty of self-sacrifice and disinterested love formed the chief burden of the mighty theme." [2]

It is impossible to give the Christian interpretation to nature unless the preacher is clear on this fundamental truth. Tennyson said that the intense struggle

[1] Page 220. [2] *Through Nature to God*, p. 79.

and selfishness of nature was a "harm no preacher can heal." But it is not necessary to undertake what the poet defines as an impossible task; the modern preacher has enough of these imposed upon his burdened shoulders without gratuitously picking up any more. As a matter of fact, Tennyson was giving us a half-truth, always the most dangerous guise in which error can mask itself.

We can preach the beauty, the love, the moral soundness of the universe; and it is the testimony of our Scriptures confirmed by the accurate findings of modern science that enables us to do so.

From these general considerations of the relation of the gospel to the natural world certain definite suggestions are derived touching the kind of preaching that is appropriate to the subject.

If the physical world is embraced within the compass of the gospel, then the Christian has his relations to the animals defined by his religion. A neighbour said concerning the religious experience of conversion through which another had passed, "His cattle know." The Christian character expresses itself in kindness to animals; and children and young people as well as adults ought to have this truth brought home to them from the pulpit.

There is a fine text in Prov. 12:10 bearing on this subject; it reads:

> *"A righteous man regardeth the life of his beast; But the tender mercies of the wicked are cruel."*

The gospel recognizes the claim that domestic and

farm animals, pets and the creatures that come in any way into our power, have upon their human owners and masters for kind treatment. Boys are often unkind to animals in a way that is revolting to anyone who understands pain. The Church ought to teach plainly on this point. To abuse an animal is a denial of the love that lies at the heart of the gospel. Mark Twain tells how his mother once stopped a brutal driver who was beating his horse and by the sheer force of her indignation commanded the situation.

So the treatment of animals becomes a real test of character. The Christian man expresses his religion in the Christian treatment that he gives the animals. If there is coarseness or brutality lying low in a man's nature it will come out when the occasion arises where he can exercise tyranny against a defenseless creature. And there is no finer test of courtesy and real fineness of soul than is furnished by the way in which a man treats dumb animals. They cannot thank him; they can respond only in the most elementary ways. But the loyalty and affection of the domestic animals is a beautiful part of home life. In the end kindness to animals is the only policy that yields profitable returns. Selfishly considered, every owner will find it to his own advantage to treat his animals well. But the final warrant for it is Christian principle.

From this point it is only one inevitable step to the treatment of our own bodies. If we are to use the animals in a Christian way we must also treat ourselves according to Christian standards. The New Testament is explicit in this matter. The following is a specific text:

"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye."

Thus Paul writes in I Cor. 3:16, 17. This is the Christian conception of the physical body. It is not our own. We have no absolute right to do what we please with our bodies unless we please to do that with them which will honour God and make them the instrument of the divine Spirit. In the possession and use of our bodies we are partners with God, who gave them to us; in a partnership the joint consent of the partners is necessary for the decision of essential policies. The will of God surely does not sanction any actions that would impair or debauch our bodies.

The body is described by the noble figure of a temple. Holy places must be kept for holy uses. We must use the temple for the worship of God; we must use the body for the accomplishment of God's will. The temple must be used reverently, because we expect to find God there. The body must be treated as reverently as if God also dwelt within it and hallowed it. The finest and most beautiful furnishings belong in the temple; so we have the right to demand for the body the most beautiful adornment of which it is capable.

The supreme use of the body is to glorify God. Many use the body chiefly to bring about the satisfaction of physical desires. Others pay no regard to their bodies, as if they might best be ignored. Others treat them as the enemy of the spirit. But the Chris-

tian view of the body is that its right use may bring about the greater glory of God. Therefore anything that would increase the honour of God is a legitimate object on which to use the body. So the body helps the spirit and the spirit helps the body. There is no conflict between them when they are used in a Christian way.

The relation of the gospel to the physical world finds its most practical expression, however, in the inspiration that it brings to daily work. The law of the holy work-day is found in Ex. 20:9:

> *"Six days shalt thou labour, and do all thy work."*

Emphasis is generally laid on the law of Sabbath rest, for which the law of week-day work lays the background. In the six holy work-days we are commanded to labour. Whether we shall do this with hand or brain we are not told; nor are the relative values of different kinds of work stated. But work is given the sanction of divine commandment. It is not a curse laid upon man as a penalty for his sin; it is a privilege given him by God for the enrichment and development of his life. We must not work from mere caprice, nor under the stress of penalty; we work because it is the will of God for the highest good of ourselves and our comrades.

The scope of labour is indicated by the word *all*. This includes the total amount of work that every one ought to do. We must work during the six week-days of labour; but we must do all that we ought to do and therefore can do in that time. Any restrictions that forces a worker to do less than he is able—

all his work—is criminal. It is robbing others of that which they have the right to claim, the full measure of work that anyone can do. The output of each worker varies; but each is under the common law that he must do all that he can. If this old law could be obeyed to-day a large part of the troubles that plague us would be done away. As Christians we must endeavour to be workmen who need not to be ashamed; and the loafer ought to be ashamed. He is a nuisance and a sinner.

V

THE GOSPEL FOR FAMILY LIFE

THE first sphere in which the individual begins to find himself and to define his duties as a social being is the home. Here with father and mother, with brothers and sisters, with the aged and coöperating members who make up the home group, the child discovers the meaning of those privileges and obligations which are derived from the complex relations into which he is born. The importance of these relations for his development cannot be overestimated. The very fact that the Christian name for God is Father and that the brotherhood of mankind is a cardinal Christian doctrine, shows how important the home is in determining the earliest ideals of the individual in ethics and religion.[1] If there is a low standard of family life in the parish the Christian preacher has no effective analogy by which to represent his fundamental teaching from the pulpit. Every Christian definition and appeal will be cramped or crippled by this tragic situation.

The self-centered character of infancy is apparent at a glance. The thought and action of the family

[1] "If you want to teach a child that heaven is his home, that God is his Father, that Christ is his brother, that the ties which bind the world are family ties, you must begin by purifying the original ideas. You must make the thought of home endearing, the name of father sacred, the sense of brotherhood protective, the relationship of the family divine."—Matheson, *A Study of the Portrait of Christ*, i: 157.

have been gathered about the coming of the child into the home. Everything is changed to meet his needs. Private interest and desire is dedicated to the little stranger. The on-goings of the family shift. The baby is supreme. If the infant absorbs anything at the beginning, it surely must be the fact that *he* is the center of the whole action of love and devotion. To change this into a true social conception of life is a most difficult and exacting process. Yet nothing less than this must be done if the family is to live in harmony and the highest interests of the child himself are to be realized. For every member of the family this involves a definite effort. The problem must be worked at, day and night, lovingly and firmly. In the end the child must take his place in the family group; he must learn to yield and to help; he must be fused into the family fellowship; and from the drawing of his infant breath this achievement must be worked for by himself and by all the members of the family. The greatest single influence that works to this end is the Christian ideal as we have it defined in the gospel.

One of the most striking facts which claims the thought of the modern preacher is that Jesus had no home composed of wife and children; yet He was a welcome guest in the households of His friends, and no teacher ever has given the family a higher place or has affirmed more clearly the sacredness of marriage. Every act and word of Jesus is in favour of the purity and permanence of family life. This is in marked contrast with the celibate standards of many of His followers, and is clean contrary to the ascetic practice of many men and women who have yielded their home life to the demands of a moral or religious mis-

sion. We must not miss the implications of this fact. Our message to the family is warranted by the teachings of Jesus.

The general thought and practice of the Christian Church, however some of its leaders may have failed to understand and interpret Jesus, has been on the side of permanent marriage relationships and the sacredness of home love and loyalty. The Christian Church has been the true conserver of the home. Whenever hostile forces have been actively at work for the destruction of the home, the Church has been found squarely against them. This has not been merely a theoretical or academic opposition. The Church has fought long and hard against every agent working to debauch or degrade the family. Ministers and church members have been leaders in opposition to legislation looking toward the ease of divorce proceedings. Thus the message of the pulpit always has been backed up by the activity of the church membership. No one ever need doubt where the Christian Church stands in this matter.

Still more apparent is the fact that if we seek for the finest type of the family and home we shall find it among the Christian people. It would, of course, be too much to claim that all Christian homes are permanent or without flaw. The Christian religion is not perfectly realized by its disciples in any of their relationships; but it may safely be claimed that the highest degree of mutual regard and happiness is to be found in the Christian households of any community. This means an achievement of an unusual kind. It is no light task to attain a high standard of life at home; Christians do it.

Prof. Rauschenbusch called attention to the fact that if we were to go through a great tenement house district where there was poverty and vice on every side and should find a family where there was cleanliness and happiness we would immediately be warranted in inferring that here was a religious family. This is the inevitable result when the Christian religion gains a hold on a family group. It may not do all that we would like to have it, but it does change the temper of the family so radically that it is made new in its purpose and spirit. This has gone on to such an extent that Prof. Rauschenbusch does not hesitate to claim that the family may be considered as having been "Christianized."

He stated this clearly in the following words:

"The simplest and most familiar social organization is the family. It is also the most Christian. It is so Christian that the word 'Father' has become the most satisfactory symbol of a loving God, and the word 'child' the most trustful expression of our relation to him. When Jesus substituted these family terms for the old royal conceptions with their connotations of despotism, the change meant a redemption of religion. . . . Thus the social institution of the family is so Christian that we can use all its terms freely as symbols and vehicles of spiritual thought and feeling. Could we do the same with the terms of business life, 'boss,' 'hands,' 'foreman,' 'clerk'?"[1]

We come, therefore, to inquire in closer detail concerning the content of the gospel in its bearing upon

[1] Rauschenbusch, *Christianizing the Social Order*. 1912, p. 128.

the family and home. It may be stated without obscurity. Jesus defined it and the Christian people have embodied it in their faith and practice. The following are among its major items:

Every home rests on the foundation of human love, first that divine and enduring affection between a man and a woman, which is the basis of all romance and ought never to be allowed to become the subject of flippant jesting. The modern preacher ought to speak plainly and reverently on this subject; to help the young people in the congregation to know the loveliness and power of the love of a young man for a maid. No better service could be rendered to young people than to make it possible for them to "fall in love" in their church relations. All jesting in regard to "courting parlors" to the contrary, the church is the best place in the world to meet a nice girl, not the dance hall or the movie theatre.

There is a text in Sol. Song 8:7 which suggests the immortal beauty of love:

"Many waters cannot quench love,
Neither can floods drown it;
If a man would give all the substance of his house for love,
He would utterly be contemned."

Love is priceless, powerful and deathless. It faces dangers. It cannot be kept and used without ceaseless struggle. It is subject to abuse; since it is the holiest of passions it may be subjected to the greatest debauchery. It is often misunderstood; there are many cheap substitutes for love, as the popular songs of the day testify sorrowfully.

Love cannot be bought. When great wealth tries to command love for gold it runs against an insuperable obstacle. Money will buy the means whereby love may be partially gratified; and sometimes the anguish of poverty comes to its climax when the poor are forced to see those whom they love suffer because there is no money to purchase what is desired. But love itself has no sales tag on it. Imitations may be purchased; not the real gift.

Love is eternal. The material world is changing; our physical bodies are perishing. The love of our mother will not pass away. Two persons who have spent their lives together know that nerves and arteries may deteriorate; but love will grow greater as the physical powers wane. And finally love must conquer since God is love.

There is an old romance in Gen. 29:20 which has been called the shortest novel in all literature:

> *"And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."*

Love makes imperial and exacting demands upon those who acknowledge it. The real lover is the true servant. No other gives so much as a mother because she loves so much. The man who loves his work best will work hardest. The patriot who truly loves his country will die for it. Jesus proved His love for the world by giving His life for it. So love is exacting and calls for the utmost service that our powers can render.

But the years run swiftly under love's command.

Love makes its object beautiful and so lightens the labour demanded in obtaining it. Love inspires patience and enables us to work and then to wait for achievement. Thus love creates a daily happiness which keeps pace with the eagerness of desire and makes it good to live and labour. Love surrounds men with an atmosphere of good will and thus makes it impossible to scorn or hate a comrade. Love softens the temporary reverse by holding still higher the shining objective that it has defined. It brings out the stars in the dark sky. It lays its hand with comfort and control on all fretful moods.

Every true home is grounded in love. Laws cannot insure the permanence or happiness of a home; but love can. The finest expressions of Christian love are to be found in the homes where Christ is daily the welcome although invisible Guest.

The gospel for family life gathers around the whole conception of the sacredness and the permanence of marriage. In brief the Christian idea is that defined by Jesus Himself. But it must be interpreted in the light of the Old Testament. The Bible passages to be reviewed are brief and not confused to any extent.

The earliest narrative is found in Gen. 2: 18-24, in which the marriage relation is stated in these simple words:

> *"This is now bone of my bone and flesh of my flesh . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."*

The force and beauty of this declaration never has

been surpassed. Prof. Charles Foster Kent says concerning it:

"Here is the oldest and simplest and in the ultimate implications the most satisfactory statement of the theory underlying the institution of marriage ever set forth. It teaches that marriage is based upon the innate biological and social characteristics and needs of man and woman. It is, therefore, not only a human convention but also a divinely established institution. Hence, a man's obligation to remain with and be true to his wife is more sacred than even the great debt he owes to his parents."[1]

The first factor in the consideration of this idea is biological. Man and woman are necessary to one another, each completing that which is lacking in the other and thus forming one whole. When a man and woman are united in marriage the completion of the circle of life is possible under the guarantees of the community.

So the second factor is sociological. The whole system of organized society depends upon the permanence of the family group. The family is the social cell; the health of the whole structure is determined by the quality of its life. That which breaks down the cells is the foe of the whole body; so that which vitiates the home is the enemy of society as a whole.

But the crowning factor is moral and spiritual. The development of all the solid virtues depends upon the family; they cannot be grown in any other soil. It is impossible to expect faith, hope and love to master the individual or society without the sanction of stable homes. So religion flowers and bears fruit

[1] *The Social Teachings of the Prophets and Jesus*, 1917, p. 28.

in families. Those who seek for themselves and others the noblest qualities of heart and mind are the staunchest defenders of the home.

If the people had remained true to this divine ideal there would have been little place for divorce. But the later legislation in the matter was in the direction of lax regard for the sacredness of marriage. This may be seen in Deut. 24:1, 2:

> *"When a man taketh a wife, and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife."*

So the law stood; and as time went on the words "some unseemly thing," and "no favour in his eyes," became the door through which any desire of a dissatisfied husband could freely pass. By the time of Jesus, it was currently reported that the great Rabbi Hillel sanctioned the divorce of a wife because she had not salted the soup right and therefore spoiled her lord husband's dinner.

It was against this that Jesus protested in His fearless interpretation of the law as we find it in Matt. 5:32:

> *"Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery."*

Jesus also stated the case again in His answer to the captious question of the Pharisees as we find in the records in Matt. 19:3-9 and Mark 10:2-12. In both these passages, it should be noted, Jesus uses the qualifying clause, "except for fornication." There is a report of His words in Luke 16:18, however, which does not justify even this warrant for divorce and forbids it entirely. It has been suggested that this last passage is really intended as a parable and not as a literal statement; but there is no adequate warrant for this interpretation. On the other hand it is often held now that the passage in Luke contains the exact and absolute teaching of Jesus on the matter, fully carrying out the statement, "What therefore God hath joined together, let not man put asunder."

Even if the qualifying clause is allowed, it is clear that, according to the teachings of Jesus, marriage is a permanent relationship, and, if dissolved at all, only to be sundered on the gravest moral grounds. This fact imposes upon the Christian preacher a high duty in treating the matter of marriage and family life.

In preaching on Mark 19:9 the striking fact appears pertinent that the Man who had no home Himself was the supreme lover and defender of the family. The "hard saying" of the text must be faced in all its literal austerity. Jesus absolutely forbade divorce and made the marriage bond eternal in significance. This fact may not be obscured by the modern preacher.

The forces making toward the disruption of the family may as well be faced. A young man is told that he dare not ask a young woman to join with him

in establishing a home on so slender an income that hard work and sacrifice will be involved. It is a sorry affront to the sterling quality of American womanhood. No real girl wants to be anyone's "baby doll." Selfish and temperamental differences work against the permanence of the home. Every family is founded in the give-and-take of mutual sacrifice. The exactions of highly stimulated pleasures and social demands impair the home; young people lose their morale in a vain effort to keep up the pace set by the wealthier members of their groups. The loss of many of the old-time moral and religious sanctions and controls from modern life also threaten the permanence of the family.

Over against all this is to be set forth clearly and fearlessly the exalted moral and spiritual standard of Jesus. For the Christian community nothing less ought to be adopted as a satisfactory standard. He thought of the home as grounded in such love that husband and wife permanently prefer one another to anyone else. They are happiest when they are together. This love issues in a supreme loyalty. Husband and wife are true to one another in spite of passing irritations and disturbing differences in temperament and judgment. So the true home, in the Christian sense, is grounded in an eternal relationship. Marriage, in all its physical aspects, may cease to be; but in its highest moral and spiritual aspects it is everlasting. Love and loyalty between husband and wife will endure when the stars have ceased to shine.

The New Testament does not contain elaborate directions as to the conduct of family life; but the reflection of the ideal of Jesus is seen constantly in

the Epistles. The following text, I Pet. 3:7, is a specific instance of such a Christian conception of the home:

> *"Ye husbands, in like manner, dwell with your wives according to knowledge, giving honour unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered."*

The insight of the writer appears in the emphasis which he places upon knowledge in family relationships. He knows that, however deeply the foundations of the home may be laid in sentiment, knowledge is also necessary. A man and woman must make mutual endeavours to understand each other; this will aid in the happiness and permanence of their domestic life.

To this must be added mutual honour. A man who has been courtly and chivalrous during the years of courtship often remits or forgets his courtesy after marriage. A wife sees this, feels the sting of it, and often retaliates. True lovers remain chivalrous. Honour grows with the years.

One of the finest descriptions that we have of a true marriage is indicated here: *joint-heirs of the grace of life.* The home is an undissolved partnership in gracious living. Life is beautiful when love makes it so; and all the relations of a home are gracious when the spirit of Christ fills it. A man and woman enter into the heritage of all this loveliness as joint-heirs, if they make their home fully Christian.

No other human relationship has such priceless and beautiful rewards to bestow.

So the spiritual factor is paramount in home life. The text speaks of the answered prayers of the home as the mark of its gracious life. Prayer is communion between the soul and God; it flourishes best in the atmosphere where human beings are united in the intimacies of home life. All the foundations of religion are also the essentials necessary for happy homes. Wealth and social station may be present or absent; but the home cannot last unless it is grounded in reverence, honour, love and self-sacrifice, which are the great words in religion.

In Col. 3:20, 21 there is a brief description of the home that God can approve. The four items are clearly distinguished:

> *"Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged."*

Without intending to do so, fathers and mothers sometimes nag and provoke their children. This brings out the worst temper and provokes the most exasperating conduct in children. Careful study of temperament and habits is necessary in order that the intimate relations of home life may not become irritating.

It is easily possible for children to become discouraged even in the midst of the surroundings which are supposed best to hearten them. Failure to appreciate them, constant scolding, will bring this about at home. Counsel children not to allow themselves to brood

over fancied wrongs or to imagine that they are not appreciated. Help them to believe in the good will of their parents toward them, even when some cloud of discipline may hide the fact.

Nothing ever can take the place of old-fashioned obedience in home life. Respect for authority and loyalty to law are evoked and strengthened in the family. This does not mean that we are to insist upon dull obedience and a "broken" will; it means the free and happy surrender of selfish and individual interests to the wisdom and welfare of the whole family.

The result of kindness, love and obedience in home life is a family that God approves. It is marked by good will in its thought and feeling and action. Such a family is one of the most effective agencies that God can use in bringing the world into right relations with Himself. A Christian home, expressing the spirit of Christ, convinces the community of the truth in the faith that it embodies and gathers around it the most noble and enduring influences of the community.

The gospel, therefore, gives no uncertain sound on the subject of marriage; and the modern preacher who is loyal to the social applications of his message must have no hesitation or indefiniteness on the matter. One of the ways in which he may bring his message to the field of home life is to exalt in his sermons those fundamental virtues on which the stability and service of the home in the community depend. These may be summed up briefly as follows:

Reverence. No home can be maintained except on the basis of true regard for the purpose and order of the family life, and especially for the worth of per-

sonality. Every member of the family group has the right to receive respect from the others. And this is difficult to realize practically because members of the same family know each other so well, and therefore all the romance and charm of the distant and unknown is removed. "*No man is a hero to his valet.*" But every member of the family group must try to find the brave and heroic qualities in other members of the circle, and pay the respect which is due to personality.

Also the family is the place where the basis is laid for respect for law and order. Family life must be governed. It demands obedience and self-sacrifice. True obedience, however, roots in respect for the law or the right to which obedience is rendered. Defiance of law is an American "trait," whose disastrous results appear on every hand. The most forceful single corrective for this lies in the re-affirmation of respect for order, for law, and for the rights of others in the home itself. When children are permitted to be anarchists at home they will persist in being anarchists in business and in the state. This means, of course, that family laws and discipline must be within the range of reason; but even when the reason is not apparent, and when all psychological explanations of rebellion have been made, it still remains that the individual must obey and conform all through life, and the place to begin is at home. Unless, then, a child has learned at home that there are certain requirements to which he must yield whether he likes it or not, he has not been adequately prepared to be a citizen in the great world for which the family is one of the chief schools of preparation.

Mutual Service and Sacrifice. The family is created and sustained by self-sacrifice. Human life begins, continues, and ends in the constant gifts of physical strength, wisdom, and love to those who do not possess them by those who do. The birth of a child and all that it involves is the sublimest act of human devotion and self-sacrifice this side of Calvary. Whoever understands a human family knows that it rests upon sacrificial love from beginning to end. There are many betrayals and failures; but whenever we would understand not only the fact of self-sacrifice, but the true meaning of vicarious love, we must look into the hearts of the world's mothers and study the homes of the people. The modern preacher will therefore address himself to the definition and culture of these qualities in the home life of the parish.

Loyalty. This is a third domestic virtue, which might be put even ahead of self-sacrifice and service as furnishing the basis of home life. Loyalty needs no definition in order to insure its clear presentation in the pulpit. In preaching on the subject it will be rewarding to find instances of this characteristic of the Christian home. Concrete examples will carry the truth home with clearness and force. Prof. Josiah Royce left a priceless book for the preacher in "*The Philosophy of Loyalty.*" It will furnish useful suggestions for the whole matter. Children and young people are open to the highest and noblest appeals for loyalty in home life and it is a pleasure to touch this vital subject in a sermon.

Industry. The old-fashioned virtue of hard work is absolutely necessary to a stable and happy home.

The preacher has a message to the families in the parish on this point. It may seem at first glance like a commonplace subject; and the question arises instinctively as to whether or not anything new can be found on the theme which will make its treatment fresh. Illustrations of the way in which industry has served as the means by which ambitions have been realized and ideals worked out may appear to be hackneyed; but they still have a strong appeal to all earnest and healthy-minded folk. The only caution to be exercised is to select such examples as will appeal because of their fresh and timely quality. The *American Magazine* from month to month is a fertile source of material on this subject. Its write-ups of successful Americans are generally done with care and may be trusted.

Peace. The place of unity, harmony and concord in family life is so apparent that no discussion of it is necessary in order to warrant a modern preacher of the social gospel in introducing the subject into his sermons. Strife and contention simply must be kept afar from our homes if they are to be Christian. This means that the old qualities of chivalry and courtesy must be brought back into our home life, in order that disputes and discords may be kept out. It is often easier to "start something" between members of the same family group than would be possible in the case of individuals who are held in the bounds of the conventional courtesy. This ought not to be so; but it is. And the only way in which to overcome it is to exalt the more gracious qualities of life, so that under considerable irritation members of the same family group will be able to hold back the quick

reply and to cultivate that fine temper which is summed up in the phrase, "the kind silence and the right word." Direct and kindly preaching on this subject will help greatly in broadening the range of the application of the gospel to the whole life of the family.

Joy. That our homes ought to be the happiest places on earth admits of no debate. That they are sometimes filled with gloom and fear and unhappiness of many sorts we have to admit. The cure for all this is the realization in larger measure of the meaning of the Christian gospel in our home relations. Jesus was the example of perfect joy in His contacts with others. Homeless Himself, He brought hope and happiness under every roof where He came. He gave to His friends the priceless legacy of His happiness even when He was facing pain and death. This is the height to which the happiness-music of Christianity rises. Our faith is the faith of joy when it is true to its pristine meaning and its present power. This must be preached in the modern pulpit and exemplified by the modern minister. The preaching, however, is easier than the gift of personal example to the parish; at the same time let it be affirmed that no homes, by and large in the communities, represent so high a level of the six great qualities that we have just reviewed as do the families of the preachers. They are not perfect; but they approximate the standard more closely than any other group succeeds in doing.

If we preach on these or other home and household virtues, it must be done with a keen appreciation of the difficulties and problems involved. It is not a

light matter to hold up the Christian ideal for the homes of the parish; and it is no "holiday engagement" to attempt to maintain such a home on the part of the preacher himself. Therefore the first requisite for successful preaching in this field is to face squarely the obstacles which must be met and overcome by any family group that sets out to attain the Christian ideal in home life. The obstacles must not deter us; but they are great enough to make us speak with wise and cautious sympathy and not to demand the achievements of angels immediately among the sons of men.

And therefore it is appropriate not to criticise or scold but to counsel and encourage in preaching on the relation of the gospel to home life. The "scolding tone" is improper in the modern pulpit under any circumstances; but it is most out of place in sermons of this kind. In general it is true that the Christian families in the parish are trying to measure up to the standard of Jesus; what they need is new courage and wise guidance rather than censure. Indeed, the point of the sermon is missed by too much rebuke and too little encouragement. Therefore the key-note of these sermons must be constructive and heartening.

VI

THE GOSPEL FOR EDUCATION

AT the beginning of a challenging book on education stands the sentence:

"The outer aspect of education is knowledge, the inner aspect is development." [1]

Thus the writer construes education as a part of that process in the expansion of personality by which human nature is achieved. Education, therefore, may be tested in either of two ways: it may be examined as to the amount and range of knowledge with which it furnishes us; or we may test it by the way in which it develops personality. How far is the educated person aware of the great relationships through which human unity is at least partially achieved? How far is the educated person ready to assume social responsibility? Culture is the quest of perfection. Tests, examinations, the whole "proving" machinery of the schools, may confirm the amount and accuracy of our knowledge; but the ceaseless and exacting demands of every-day life pitilessly probe how far the process has made us socially conscious and useful in the generation in which we live.

The social aspect of education has been interpreted

[1] C. Hanford Henderson, *Education and the Larger Life.*

by many modern writers; from only two of these shall we quote. The first reference is from "*The Functions of Ideals and Attitudes in Social Education,*" by Pres. Paul F. Voelker, of Olivet College:

"Social education is a business of prime importance to the life of a democracy. The adequate accomplishment of this business is an essential condition under which democracy can be realized: it is a fundamental prerequisite to the ends for which popular government was established; and it is a necessary preventive of certain social defects which tend to develop under the operation of *laissez-faire* institutions. From the standpoint of the individual, social education is the preparation for the participation in group life; from the standpoint of society it is the training of the group in the collective performance of the functions of the community life. The individual must be taught to consider the social bearing of his conduct, he must be trained in the suppression of his anti-social impulses, and he must be socially motivated. The group as a whole must be made socially conscious, it must be taught to consider the effect of its collective conduct upon its individual members and upon the general welfare, and it must acquire the ability to act co-operatively in the protection of its community interests and in the conscious direction of its own progress."

This conception of the purpose of education becomes a constructive principle in the development of the school, as the instrument of social development. Concerning this a recognized authority in modern education says:

"Each year the child is coming to belong more and more to the state, and less and less to the parent. In all

that relates to proper care, kindness, education, and advantages, the child belongs to the parent; but when neglect, abuse, and the deprivation of the child of any natural right takes place, the child belongs to the state. The right to reasonably good treatment, proper care, an education, protection from vice, and protection from labor beyond his strength and years, the state will soon guarantee. The plea in defense that 'the child is my child' will not be accepted much longer by society. Our future welfare is too thoroughly in the keeping of the child to permit of such a policy."

"The school is essentially a time and labor saving device, created—with us—by democracy to serve democracy's needs. To convey to the next generation the knowledge and the accumulated experience of the past is not its only function. It must equally prepare the future citizen for the to-morrow of our complex life. The school must grasp the significance of its social connections and relations, and must come to realize that its real worth and its hope of adequate reward lies in its social efficiency. There are many reasons for believing that this change is taking place rapidly at present, and that an educational sociology, needed as much by teachers to-day as an educational psychology, is now in the process of being formulated for our use."[1]

The boyhood of Jesus gives us a picture of the place of education in the development of personality which ought to be dwelt upon in the pulpit. The detail is given in Luke 2:46:

> *"They found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions."*

[1] Cubberley, *Changing Conceptions of Education*, pp. 63, 54.

Here we see a healthy and alert boy, going up to Jerusalem from his village home; but He did not spend His time in the bazaars or seeing the "sights." Instead, He was busy with His education.

The school was the temple where the teachers were to be found. One can learn anywhere if his mind is alert; but the place in which to acquire an education is in the schools that are established and maintained for that purpose. Parents and children both make serious blunders in cutting down the time given to education; it is a critical mistake. Preachers and pastors must be the champions of education.

Jesus showed His eagerness of mind by going to the teachers directly and personally. He did not go away from others into solitude; He did not simply read books; He came as quickly and as closely as possible into personal relations with those who could tell Him the truth that He was seeking to find.

The most interesting item in the picture, however, is the clear presentation of the two aspects of the process of education, *listening* and *asking questions*. Jesus brought an eager and inquiring mind to the teachers. He was ready to be shown the truth. He was willing to get suggestions and then to follow them. He was ready to admit that He was limited in knowledge. These are the tempers that precede honest questioning. It is through questioning as well as listening that we come to the final mastery of truth. We may be sure that the questions which Jesus asked were honest; He did not attempt to be captious or annoying. His questions voiced His sincere desires to know. We may even say that they expressed His

doubts; for there is no sin in doubt that leads to honest questioning.

There is a fertile suggestion here for more than one address or friendly talk to young people on the value of education and the example of Jesus as a pupil. It may aid in fixing the ambition of boys and girls to attain more education if they see that Jesus was earnest in His desire to know truth and that He took the means at hand to achieve His ambition.

As the "study and pursuit of perfection," education makes the individual inevitably its first subject. The powers of personality are to be brought to the highest possible degree of development. I myself am to be raised to the *n*th degree. Culture must be concerned with making endless additions to the self, and its task is without meaning unless we begin with a vivid realization of the worth of that self. If we are to attempt to perfect each imperfect part, we must be certain that there is the possibility of perfection within it; that is, the self must be implicitly perfect.

Education, therefore, must be for life and the individual must be regarded as the subject of it. A suggestive statement of this truth is in II Tim. 2:15:

> *"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed."*

To bring into the fullest possible expression all the powers that we possess in order that thereby we may render the largest service to God and to one another is the ideal of education presented here. All the verbs are in the present tense; education thus conceived is a ceaseless process. The University of Life

keeps open all the year 'round; its courses are of all kinds of students; its curriculum is intensely practical; it furnishes the only education that is finally adequate.

Education calls for diligence. The Authorized version uses the word *Study* instead of *Give diligence*. We never can be prepared for useful and happy living unless we work hard for it. The great discoveries which have given us our store of knowledge have been the result of tireless labour. More than one life has been sacrificed in the effort to find the source of contagious disease. Truth is mastered by those who sweat blood for it. Great principles do not drift into idle minds; they are thought out and struggled for.

Every effort to secure an education ought to be inspired and sustained by the desire to serve mankind and win the approval of God. Poor work is a source of lasting shame; and the poorest work that ever we can do is that which disqualifies us from giving the largest possible service to others in our own generation. We need never be ashamed of the work that makes the community a better place in which to live and our comrades happier in their daily life.

And God's approval rests upon knowledge. Sometimes the community does not immediately or accurately get the right estimate of a man's work. The educated man is prepared to wait for the verdict of time. He knows that in the end true and loving work never can fail. So he goes on bravely and serenely. If he can feel that God approves he asks no other blessedness in the way of human applause or reward.

When we address ourselves to such an endeavour

we become aware of the selfish tendencies in culture; we know that education must be saved in some way from the sin and folly of selfishness. Even scholarship may lose its altruistic passion and the noble quest of truth may degenerate into self-love. Nothing except social idealism will save scholarship from this tragic disaster.

This is the truth that Hawthorne sets forth in his story of Ethan Brand, in *The Snow Image*. Ethan Brand was a lime burner in the Berkshire Hills. He was more than the mere watcher at his furnace, however, for while he tended his fires he thought earnestly on the deepest problems of life, and while the flames licked at the limestone with transforming touch he sent his soul through the invisible and returned with something more than the guess of despair. The one question with which he had concerned himself was the nature of the Unpardonable Sin; and it was affirmed that he had evoked the very Devil himself from the roaring flames of the kiln, that together they might frame the definition of a sin so dire that no possibility of its pardon could be imagined even in the heart of the Infinite Love. But, in spite of his morbid musing, Ethan Brand was a man filled with love and tenderness and pity for all mankind. Human woe awoke his active compassion and he looked into every human heart with reverence for the divine values which he found there. He even prayed that he might never find the Unpardonable Sin, since that would mean the possibility of an uncleansable pollution of the temple of God in man.

Then began in Ethan Brand a vast development of the mind. His mental powers received the supreme

quickening. He was raised from the lowly position of an ignorant labourer until he became the occupant of an intellectual height to which all the philosophers of earth had sought in vain to climb.

Meantime his love, his sympathy, his reverence for men and his desire to do them good had not kept pace with the progress of his mind. Instead, they had contracted, had hardened, had perished. He had lost the sense of being a brother to men. His sympathy no longer gave him happy and helpful entrance to the lives of others. He looked upon humanity simply as the object of study and experiment.

Thus Ethan Brand ceased to be a man and finally became a fiend. The process began on the day when his moral nature, his love and sympathy and consciousness of social responsibility, ceased to keep the pace of improvement with his intellect. He had cast off the brotherhood of mankind and trampled social obligation beneath his feet. Thus he found at last the Unpardonable Sin, which he defines in these words:

"It is a sin that grew within my own breast. A sin that grew nowhere else. The sin of an intellect that triumphed over the sense of brotherhood with man and reverence for God, and sacrificed everything to its own mighty claims. The only sin that deserves a recompense of immortal agony."

We may possibly have grounds for a theological quarrel with this description of the Unpardonable Sin, if there be such; but there can be no doubt of the description of the supreme sin of the scholar

when he permits his own search for truth to stunt his sympathy, call forth his cynicism, break his social connection with the brotherhood of mankind and cripple his service to the common good.

Emerson analyzed the same experience in his poem

PHILOSOPHER

Philosophers are lined with eyes within,
And, being so, the sage unmakes the man.
In love, he cannot therefore cease his trade;
Scarce the first blush has overspread his cheek,
He feels it, introverts his learned eye
To catch the unconscious heart in the very act.
His mother died,—the only friend he had,—
Some tears escaped, but his philosophy
Couched like a cat sat watching close behind
And throttled all his passion. Is't not like
That devil-spider that devours her mate
Scarce freed from her embraces?

We have seen that the perfection of personality is impossible apart from the community of comrades. This is true in education because the opportunities for culture are a social gift. The public schools of the United States have been built from the community's taxes. They are the expression in practical ways of the fellowship of citizens in the sacred enterprise of education. One need only look superficially, for example, at the school buildings of Southern California to rejoice in the way in which social loyalty to childhood and youth has expressed itself in forms of the highest art and the most thorough practical efficiency. Thus the means of education furnished to every American child is a gift of the community.

The same fact is still more apparent when we think of the institutions of learning endowed by private wealth. The influence of Harvard College, to name only one, in the forces that have created the highest life of America is beyond reckoning; but Harvard College is the gift of a long line of generous and socially minded men, beginning with the minister whose name is forever honoured by the College, and including the last donor to the equipment of the institution. No student has the right to accept and enjoy all this wealth of opportunity without grateful appreciation of the social loyalty and beneficence which has made it possible for him to receive the means of his education without the payment of his share in the enormous costs involved. Probably this idea seldom lays hold on the mind of the student in institutions endowed by private gifts; but it ought to lead one to see the obligation entailed by the fact. He has been prepared for life through the sacrifice and service of others; he must by his own service and sacrifice return a commensurate gift to the resources of the commonwealth.

But also the body of knowledge, what might be called the contents of culture, is a social gift. The story of the conquest of truth for the happiness of mankind is full of heroic and noble incident. Here it is immediately apparent that other men have laboured and we have entered into their labours. From the maker of the first alphabet to the framer of the last scientific conclusion, the whole line of unselfish seekers after truth have toiled for us. Open any text-book and see in your imagination the vista of the investigators and thinkers who have given of

their very chief treasure for us! Let it be the driest or the dreariest subject. If you could know the history of that book, the story of the countless men who have borne a hand in the creation of its contents, the romance of idealistic labour, you would enjoy a more fascinating tale than any romance created by the imagination. Thus the sum of human knowledge is charged with social values.

If we are thus in debt for the content of knowledge, we must do our utmost to repay it in a service which shall in its turn add something to the sum of human wisdom and happiness. We simply must give back in kind. It is a matter of essential honour to do this. We dare not fail in meeting such a responsibility.

Again, the attainment of culture is a social process. There is a certain realm of knowledge which may be entered alone. It is the field of silent introspection. Here in the recesses and quietudes of the mind we do sometimes engage in the solemn wrestle for the ultimate meaning of truth. But it is relatively seldom that we do this. It is rather in close and blessed human fellowship, in the work of discussion, teaching, and personal research, that we arrive at truth. In the final analysis, a school is not a group of buildings; it is not a curriculum; it is not even—dare one venture the assertion?—an athletic team. A real school is a living teacher imparting living truth to living persons. (By "living" truth we mean truth that is related to human activity and conduct, that can be built into character, and hence is vital.) Therefore when you have found the teacher and the truth you have found the place where you ought to

be at work mastering your world. The factors in the process are many; but the personality of the teacher is the most important.

Since we owe so much to our teachers we must in turn be ready to perform our part in passing on the precious heritage to others. This includes far more than the so-called teaching profession. One need not occupy a professor's chair in order to teach. Every truly educated person is the transmitter of truth to others.

This consciousness of personal obligation on the part of those who have received from the community the gifts of culture must be affirmed and encouraged by the Christian preacher. The more one has received the greater is his obligation to share his gift. There is little use in trying to stir up a dullard to bring the gift that he does not possess to the commonwealth. It is the opulent life that must be devoted to the service of others. Prof. Rudolph Sohm put this fact as follows:

"Culture entails obligation. Your culture makes you happy, enriches you, and makes you ready to enjoy your personal life; but it gives you at the same time a social duty to discharge. The life of the whole lays claim upon your culture. Woe to him who spurns the official duty involved in the fact of his culture. Your culture is the gift of the nation; give back to the nation what you have received from her. . . . The nature of culture is this, that it ceaselessly widens the circle of those who share its gifts."

In different terms but with equal emphasis the

British essayist, J. Brierley, brought out the same truth in his studies entitled *The Eternal Religion.*[1]

"It is this feeling of social obligation, weighing on every mother's son of us, which in one view should form one of the chief features in modern education. We need to create in every young heart a sense of what life, as they possess it, has meant in toil and sacrifice to former ages, till their soul burns with a desire to repay. At every school-bench and college-desk, the question should arise, 'What! Shall I sit at the world's banquet and feast on these good things that others have provided, and offer nothing in return?' The question should burn in them till they cry with Walt Whitman, eager with him to leap into the foremost files, 'Pioneers, O Pioneers!'"

Mastered by this ideal of the social meaning of education, the modern preacher faces the question, How can the pulpit promote the standard and program of Christian education in the community?

Apparently there are certain lines of influence that are closed and which ought not to be attempted. The separation of church and state in the United States makes it as impossible as it is undesirable either that religion should control education on the one hand, or that it should be excluded from education on the other. To lodge education in the hands of any religious group would be the violation of the elementary sanctions of our government. To leave religion wholly out of the educational process is to impair it as a means for the creation of the highest ideals for individual and community life.

But there are other lines of influence that are legiti-

[1] Page 23.

mate and obligatory. We may indicate at least three of these:

The place of the home in the ideal and program of religious education must be more fully recognized and set forth from the pulpit. The Old Testament conception is found in Deut. 6:6-9:

> *"These words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."*

Unless the home itself clearly defines the great terms of religion it is useless to expect that they will be significant in the minds of children. The first place in which moral and religious truth must be enshrined is in the heart. The substance of real education consists in those inner motives and principles which shape life because character is built upon them. When truth penetrates deeply to the centers of action and produces consistent behaviour we are truly wise.

In this way religious truth must be impressed upon children. The time to learn how to live is during the plastic years of youth. The great guiding principles of life are most clearly seen in childhood and in the home. The schools never can take the place of the family in doing this work. When children see that the fundamental Christian truths are the law of life to their parents they will believe and follow them.

Then religious truth must be talked about as the best and surest means of religious education. The

bulk of our conversation, at home, when we travel, and even on such occasions as seem to call for serious talk, is trivial. The family in which serious and worth while table talk is the habit is making constant progress in the religious education of the home group. Precious hours ought not to be wasted in trifling, as they are so frequently. There is a place for banter and merriment in our contacts with others; but we need to restore religious truth to its place of primacy in our daily conversation.

Then the preacher can exert a most valuable influence upon both parents and children by inspiring and encouraging them to press forward their efforts to secure the largest possible degree of culture. One of the most disappointing facts of family life is the failure of children to go beyond the grammar or high schools in the pursuit of their education. Often the minister is the one man in the community who can speak the right word to parents or to young people or to both that will cause the ambition of the home to enlarge in the matter of the length of school or college life that is desirable. Ministers who thus help their young people to gain a thorough education are also rendering a great service to the kingdom of God.

Again, it seems as if the practical solution of the problem of religious instruction in the public schools might be reached through the equipment and support of some form of Week Day School of Religious Education, in which pupils are released for certain hours for definite instruction by churches of various denominations in the community. This movement is as yet young; but the success already achieved makes it

a promising practical method for the handling of a community problem that is vital to the welfare of the next generation. It is altogether possible that the preacher will be the key to the situation in his community, and that he may be able to define the ideal in the matter and so guide the development of the program that the relation of religious education to the whole public school system may be happily solved. At least it rests as a large and urgent obligation upon every minister to study the matter with exceeding care and address himself earnestly to the working out of the problem which presses so constantly upon the very life of the churches.

In preaching on the Christian meaning of education we naturally recur to the thought of Jesus Himself as the Great Teacher and His own words come to mind as reported in Matt. 11:29:

"Learn of me."

Jesus is the one source of knowledge of the way of right living. Those who learn of Him find out all they need to know about God the Father. They learn the full truth about themselves. They discover the real purpose of life for themselves and for others. To discern clearly the content of duty and the purpose of life is to be well equipped to serve one's generation.

The way in which to learn this supreme lesson is to study in every possible way the life and teachings of Jesus until we understand them and see their bearing upon our personal problems. Still more valuable, however, is our obedience. Those enter most quickly and deeply into the truth of Jesus who do His will.

Obedience is always the "organ of knowledge." When we do the will of Christ we understand what He taught. It is like learning a practical trade; we may read many books on the subject and thus learn the theory; but only by subjecting ourselves to the repeated doing of the work that is called for do we grow into the mastery of the craft. By means of the same discipline we finally comprehend the message and example of Jesus.

The results of learning in Christ's school appear in the character that is created as a result of this highest of all discipleship. A study of history will show that those who have done the most for the welfare of humanity have been in some way under the mastery of Jesus. There are still many imperfect followers and disciples of Christ; but on the whole it is the Christians who have been the defenders of the weak; who have given their lives for the safety and health of others; who have pioneered the generations in which they have lived forward into new realms of noble living. Inner peace is the gift that comes to disciples of Jesus. Social harmony grows out of His teaching when it is followed in sacrificial love. Eternal life is the issue of loyalty to Him, as He promised in the days of His flesh.

VII

THE GOSPEL FOR THE NEIGHBOURHOOD

AS we trace the growth of the soul of the Christian, perhaps the sense of the neighbourhood may dawn, or may be defined through the earliest associations with those of our own age, and thus may precede the school group or the process of education. The stages that we are following are not necessarily chronological. For all practical purposes we may consider them in the order that we are following; the presentation of the gospel to the expanding areas of interest does not depend upon any fixed chronological order. As a matter of experience, we are adjusting ourselves to these enlarging areas of life all the time after our early childhood.

The clear consciousness of neighbourly contacts, relations, and responsibilities is one into which we must emerge; and the gospel has something definite to say in reference to these relations. In the words of Graham Taylor:

"The neighbourhood is to be regarded as an extension of the home and the Church, and is identified closely with both. As such it should be sacred both to the family and the religious instincts and interests in every community. Indeed the community of family interests and the communion of the Church fellowship are akin to those of the neighbourhood. In all three of these vital human relationships having in common and sharing in common are

the sacramental signs of membership. All three, home, neighbourhood, and Church, share a common religious origin, sanction, aim, and spirit. No one of them can fulfil its function without the coöperation of the others. They are intersphering circles whose circumference includes most that is human and whose center is divine." [1]

Now this fact of neighbourhood and neighbourliness was vivid a generation ago as it is not now, especially in the great cities. Pioneer conditions, few and simple wants, the ability to render service by the means at hand, the friendliness of those who were not too wise or rich, all united to give us the intimacies and the loyalties of the neighbourhoods of the past. Mutual aid was practiced and the simpler virtues flourished. We may have suffered some losses; but we have also registered some gains. And the essential fact of neighbourliness has not perished. It never can so long as human beings are compelled to rely upon one another as they must in order to perfect personality. The modern preacher must be sure of this and not lose either his faith or his message in the midst of the movements which would seem at the time to be extinguishing the possibility of the old-time neighbourhood and its consequent intimacy of friendship and cordiality of mutual service.

These changes gather around the new ways of making a living and the changes that have followed them. When men and women lived in small communities and gained their livelihood in industries that were not highly organized, they laboured and loved together. Farmers "exchanged works." The man

[1] Graham Taylor, *Religion in Social Action*, 1913, p. 166.

who had a yoke of oxen or a team of horses helped his less fortunate neighbour, who in turn gave the manual labour that he had to exchange; no wages were expected or demanded. Thus knowledge and coöperation were cultivated. Now the great factory and the congested city displace this; farm machinery makes the contacts less numerous and intimate. Thus those who are "near," which is the radical idea in neighbourliness of all kinds, may be total strangers, although locally they are close to one another.

Specialization also works steadily against neighbourliness. The neighbours turned "watchers" in case of sickness; when death came, the last tender offices were performed for the dead by neighbours and the funeral was "conducted" by one of the oldest men in the community, who knew all the families and needed no list in order to "seat the mourners" in proper order. Now a trained nurse is brought in by automobile; an undertaker cares for the body with scientific care; the "mourners" are given their places according to lists recorded on printed blanks. The specialist has come; the neighbour has faded into the background.

Then comes the shifting of families, consequent upon the uncertainty of factory labour and the change of industry. Every minister knows how the parish rolls are the record of a changing procession. Tenements replace homes that are owned; no family seems to expect to stay long in a place; the neighbourly relations of the past cannot be maintained under such conditions.

Again, the blending of races in the modern American community, while it offers the greatest *opportun-*

ity for the creation of neighbourliness that the world ever has seen, also presents one of the greatest *barriers* to the speedy creation of the neighbourly spirit. Different traditions, culture, language and ideals sunder the families which the apparently capricious drift of Old World populations to America has brought to all our changing communities. Thus all the contacts made possible by a formerly homogeneous society are rendered difficult if not well-nigh impossible. The older foreigners learn a new language with difficulty. Voluble champions of "100% Americanism" seldom ask themselves how long it would take them either to be patriotic or to pray to edification in Polish. It is both pathetic and beautiful to see how the children become the real interpreters of neighbourliness under such conditions.

While the Christian preacher recognizes all these forces at work against neighbourliness in the community, he must also be aware of certain other energies equally active. It would be impossible even to enumerate all of these in so short a consideration of the subject. But the following at least may be referred to: the fraternal orders, all kinds of social clubs, the trades groups, the religious organizations, the public schools, the social centers of the larger cities, and countless organizations that grow out of the innate desire for comradeship which is creative in the human spirit. The modern preacher will be aware of these finer influences making for neighbourliness in the community and will coöperate with them in every possible way. One method which he can use with success will be the direction of his preaching toward the cultivation of neighbourliness.

In interpreting the gospel to the neighbourhood we are struck with the large space that the ideal holds in the Bible as well as in the characteristic thought of those who have most deeply experienced the Christian life. The Bible pulses with the love of comrades and the joys of friendship.

Jesus Himself is the great example of the friend and neighbour and this aspect of His life is expressed in Matt. 11:19:

"The son of man came eating and drinking."

This social temper and practice of Jesus is the foundation of the highest expressions of Christian neighbourliness. The standard of His time was not at all in accord with the practice of Jesus. The "holy" man was the one who kept himself apart from others. Therefore the exclusiveness of religion was one of its supreme expressions. There were, inevitably, others who felt the pull of human bonds and interests; Jesus belonged to these.

So Jesus realized the highest ideals and teachings of the prophets, whom He admired and followed. But His native desires and instincts were also social. The ascetic temper was foreign to His whole attitude of mind. He listened to the call of every human need. It was easy for Him to love; and He included in the range of His affections those whom others found to be unlovely.

Jesus matched His love by His actions. His neighbourliness was no mere passing sentiment; He linked it up with all gracious and useful deeds. This is seen in the permanent influence that He left behind Him. All the noblest and most blessed achievements of hu-

manity in the realm of neighbourliness have flowed naturally from the influence of Jesus. So it is most appropriate that the benevolent achievements of mankind should be called the *Gesta Christi,* or the *deeds of Christ.* Back of the most humane endeavours of the world to-day are the impulses that flow from Jesus.

It is inevitable that the question should arise, "*Who is my Neighbour?*" and the most satisfactory reply that ever has been given to it is found in the parable of the Good Samaritan, as reported in Luke 10:25-37. The exposition of this reveals certain definite outlines of the subject which are worth repeated expression in sermons.

Your neighbour is the one who is *near* you. This is the root idea in neighbourliness. It means physical nearness first of all. We must be kind and useful to those who are thrown into physical proximity to us, whether we chose the situation or not. It comes to pass that we live in the same apartment building, are in the same street or office, and this involves obligations on our part which cannot be ignored if we are to follow Christ.

Your neighbour is one whom you need. We are so closely and constantly related and mutually dependent that we must both give and receive help. A train was derailed near the home of a farmer who always had boasted of his self-dependence and exclusiveness; but instantly the whole group of shocked and suffering people became his neighbours because they needed him. They broke down all the barriers of his pride in a moment.

Your neighbour is the one who needs you. Perhaps it is more difficult to receive help graciously than it is

to give it. The great parable shows us the long and bitter quarrel of the Jews and the Samaritans yielding to the touch of human love and suffering. The Samaritan was the true neighbour because he cast the angry past away in an instant when he saw that a fellow-man needed his help. The modern parallel is self-evident. Armenia, China, Russia and other wounded nations have been lying in full sight of America during the past few years; we have done much; but we have not done all that we might have done if we had been more fully under the mastery of the Christian spirit. When we bring the case nearer home, we do not need to seek far in order to find the neighbour who needs us close at hand. The hungers and thirsts of the soul call for aid as well as the wounds of the body. Comfort and help are demanded by those whose lives touch ours in daily comradeship. The Good Samaritan hears every hour the call to service.

The Old Testament as well as the teachings of Jesus express the religious meaning of neighbourliness and furnish texts and themes timely and commanding for the modern preacher. The following is in Isa. 41:6, 7:

> "*They help every one his neighbour; and every one saith to his brother, Be of good courage. So the carpenter encourageth the goldsmith, and he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good; and he fasteneth it with nails, that it should not be moved.*"

Here are two unusual tests of neighbourliness, both of which are significant in the present condition of American life. The first is the ministry of help and courage. Life is hard at best and we lose heart under the strain and cost of the struggle. So the good neighbour is the one who puts new heart into his comrade as he encourages him to keep up the battle. He does not do this in the temper of rosy optimism that ignores the facts and simply chirps about keeping on smiling. The encouraging neighbour realizes the meaning of the world as it is and then shares the burden with his brother.

The truer test of neighbourliness, however, is made by good and honest workmanship. The solidarity of labour lies back of this old text, coming from a time when men were not expected to see as clearly as we do to-day the organic unity of human life. The carpenter and the goldsmith are not working at separate tasks; their labour is united in the larger service that they are rendering together. Each can help or hurt the work of the other; and both may make or mar the community life. The working world ought to be filled with coöperation and mutual aid, not with selfish rivalry and cruel conflict. But the best proof of good neighbourliness is made by the honesty of the product. He is a good neighbour whose plumbing and carpenter work are so solid and honest that they may be pronounced as good. The worker or manufacturer who puts dishonest materials into his product or skimps what he does is a false neighbour. He may never see those who are robbed by him; but he is a robber nevertheless. This comes close to the heart of our American problem to-day and we shall have

more to say about it when we come to discuss the relation of the gospel to industry. Here it ought to be made clear that the dishonest worker sins against his neighbour.

There is only one final warrant for neighbourliness in the Christian sense; it lies in the fact of the Father God. The Bible brings this truth forward constantly; an example of this idea is found in Mal. 2:10:

> *"Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, profaning the covenant of our fathers?"*

Undoubtedly the text includes both human and divine paternity; but it states clearly the fact that all kind and neighbourly relations rest finally upon the common origin of man in the will and act of the Creator-Father. Here lies the full and complete warrant for the unity of mankind. All arguments from expediency and utility are slight and unconvincing in comparison with the theological argument. The children of God must be good neighbours because they have one Father. There is no shaking loose from that logic. It has power in it. When men truly believe it they will build their communities and institutions upon it.

All human covenants rest finally for permanence upon the fact that the parties to them are children of the heavenly Father. The best tradition and most benevolent practice of the past confirm the principle that in mutual covenants of good will men gain their highest welfare. So all true neighbourship is in the nature of a covenant, in which the children

of the one Father seek their supreme earthly good together.

Of all base motives that of treachery is the most despicable. It is also finally the most foolish and extravagant. The person who defies the laws of good neighbourliness in order to gain a selfish end inevitably fails. Loyalty is the converse of treachery. Upon it depend the stable virtues and joys of neighbourhoods. The sure way in which to avoid treachery is to cultivate loyalty so constantly that there will be no room for disloyal motives in thought or action.

Within the scope of the neighbourhood comes the recreation and play of the people. The Church was formerly expected to leave out of its purview even if it did not censure the sports of the younger members of the community. But this is no longer true. The modern preacher must include the play of the children and the recreation of the whole congregation within the sphere of his instruction and counsel.

One thinks instinctively of such a text as Zech. 8:5:

> *"And the streets of the city shall be full of boys and girls playing in the streets thereof."*

How full of children the modern city street is; and how full of peril the play of the little people! Perhaps this is the reason that the vivid picture of safe and happy play in the city streets is put before us as a challenge to our practical wisdom in solving one of our chief problems.

The children must play. This is one of the most instinctive expressions of child life; it has the highest moral and educational value. The old idea that play

was frivolous and probably evil was a pernicious blunder. It is a source of education in morals and religion. Supervised play is vital to the welfare of every community. The Church must not overlook this factor in its community program.

The children's play must be safe. The community must provide the resources for the play of its children and not leave boys and girls to find whatever amusements they may be able to devise, irrespective of the community. The gang may be made an agent of community welfare or left to become a menace. Through evil play a boy may acquire such twists of character as he never can straighten out. To cheat at a game without detection is to lay the basis for a life of cheating and crime. To play fairly is to start on the high road to honourable community service.

The church will enter specifically into the provision of amusements or recreation for the community only in the rarest instances. But the minister has a message for the people concerning those pleasures that actually *re-create* the human person. As Graham Taylor says:

> "Whoever and whatever helps children and youth, and adults also, to have a good time without being bad, is doing a great and manifold good, which is not only none the less, but all the more, religious for being so human." [1]

The principle under discussion may be put in these words: the Church is not to do work *for* the people but *with* them. The pulpit is back of all the endeavours of the community, as counselor and backer for the attainment of its highest life. The minister will

[1] *Op. cit.*, p. 156.

construe his task and define his message in the light of this principle.

In leading the Church to be the helper and conserver of friendship the minister must clearly discern the fact that neighbourliness is never an end in itself and never complete in itself. Each neighbourhood is part of a higher or larger social group. Just as the isolated family is imperfect to the extent to which it is isolated from the community, and requires the neighbourhood for its perfection, so the neighbourhood calls for the larger community of ward and city and county to complete it. This fundamental principle has been stated by Graham Taylor in the following words:

"Neighbourship is best promoted when neighbours have recognized their neighbourhood to be a part of the whole city. Likewise the best interests of the whole city are best promoted by cultivating this neighbourhood consciousness among all the people of every locality."[1]

The neighbourhood needs the larger group to keep it from pettiness, from self-conceit, from narrow vision of every kind. Without the constant impact of this larger interest and wider view, the neighbourhood will be in ceaseless danger of exalting a factional or merely parochial interest into the place of right regard for the welfare of the whole group. Therefore to see life "steadily" and to see it "whole" is as necessary for the neighbourhood as it is for the family or the school. It stands to reason that the city or the larger community needs supremely the vision and the

[1] *Op. cit.*, p. 160.

service of neighbourhood groups that have interpreted their welfare and their mission in the terms of the whole city's highest service to all the generation now living. Therefore the time may come, and undoubtedly does come in the history of every neighbourhood, when interests that are dear and seemingly imperative to the smaller group, must be abandoned for the sake of the community as a whole. The location of a school-house or church building, the development of public improvements, may be cases in point. At such a time the preacher may be one of the men who sees the larger meaning of neighbourship; and he may be the one voice that will define the issue in the terms which Dr. Taylor has so clearly expressed:

"Neighbourhoods are the source of civic strength for progress, and the city is the source of inspiration for neighbourhood spirit and coöperation. If detachment results in the apathy and demoralization of both, then in the re-attachment of each to the other, and in the identification of both in the common cause, is to be found the open secret of successful democracy."[1]

It is apparent, therefore, that the modern preacher has a message not only to the neighbourhood as a whole, calling it to the realization of its own integrity and its relation to the larger community, but also the task of calling the individual to the high privilege of being himself a good neighbour. He will not be content to let certain benevolent fraternities monopolize the meaning of Jesus' parable of the Good Samari-

[1] *Op. cit.*, p. 165.

tan; but he will realize that this Scripture is the peculiar gift of the Master to the Christian Church. He will show that the modern Christian must be the high-minded and unselfish *individual neighbour.* This is as important a factor in being a Christian as is the confession of the Church's theological faith. Indeed, there is no confession of faith in God that does not carry with it the confession of faith in man and the dedication of the gifts that we ourselves possess to the service of all men who need us. It requires a deep conviction and no slight degree of persuasive skill to preach this truth in the midst of a modern parish. The preacher must be utterly convinced of the following:

"A man must not choose his neighbour; he must take his neighbour that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbour is just the man who is next to you at the moment. The love of our neighbour is the only door out of the dungeon of self." [1]

There may be more than one member of the congregation whose true spiritual awakening will not consist first of all in the discovery of a truth about God, but it may flow from a re-affirmation of a social truth about his brother man. We may move from God to man and in the majority of cases undoubtedly we do; but it is also possible to move, as suggested by the title of a volume of sermons from one of America's really great preachers,[2] *Through Man to God.*

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[1] George Macdonald. [2] Dr. Geo. A. Gordon, of Boston.

VIII

"THE GOSPEL FOR A WORKING WORLD"

THE title for this chapter has been taken from a well-known book by Prof. Harry F. Ward, and the point of view maintained in it cannot be better indicated than in the words used by the author himself in the preface:

"The whole complex field of human life is now regarded as within the scope of the missionary activity of the gospel. Every association of mankind—the family, the state, industry—all the different group activities and relations of life, the play and the work of the community, as well as its worship—these are now considered fields of Christian activity. The purpose of missions is not simply to put the flag of Jesus on the last frontier, not simply to carry the gospel to the rim of the earth, but to put it at the center of human life. It seeks to make the gospel the inspiring force and power of the whole social organism. It demands that it actuate the entire life of the individual and the entire life of society; that it inspire every function and activity of humanity. Its goal is a redeemed humanity living together in the 'commonwealth of God.'"[1]

This fundamental position rests upon the fact that there is an economic basis lying deeply under all our social structure; that labour is not only a necessity, but that it is essentially noble and beautiful; that the

[1] *The Gospel for a Working World*, 1918, p. ix.

man who prays that the work of his hands may be established may be precisely as religious as the one who prays that the advent of the Kingdom of God may be hastened.

The Christian preacher is constantly challenged with the question, Can the gospel be applied to the modern industrial world? Is there any place for the Golden Rule in modern business? And when the preacher has replied that the whole world is the subject of redemption, and that the gospel, although it was not first preached in a country under the sway of the modern factory system, nevertheless can be applied in the modern commercial world, he is often charged with being a mere idealist or with failure to understand the situation because he is not a "business man." He has been told so often that he is not a business man that he almost believes it himself. His laymen assure him repeatedly that it is a fact; and then they attempt to prove their affirmation by making his salary so meager that nothing less than a business man of the first order—generally supported by a business woman of even cleverer resourcefulness—could meet current expenses, give generously to benevolence and educate a family of children as the Christian ministers of America have been doing for generations. If the laymen who accuse ministers lightly of lacking business acumen were forced to make ends meet on such slight resources and succeeded in doing it so well there would be more humility to their credit and a shorter list of commercial failures fairly registered against them. As a rule the average Christian minister is not only a good business man, but he has also the right and duty to speak on

the application of his message to the modern economic situation.

Every utterance of the modern pulpit on economic questions, however, ought to be timely and accurate. At no point, not even in the defense of particular doctrines stressed in denominational pulpits, is there graver danger of rash and harmful speech than in this field. The issues are tense; the problem is complex; the movements in the economic sphere are swift and perplexing; there are mutual rights that must be safeguarded; a clear mind and a sympathetic heart are called for if the modern preacher is to address himself to the economic order in his community and in the world.

This means that the preacher of to-day must understand the changes that are taking place in the modern idea and practice of business. In the first place he must understand what the actual industrial revolution signifies. He must see that there is a radical change also taking place in the ideas which the noblest business men hold to-day concerning their human relationships and their social obligations.

A half century ago the current conception of business was concisely this: The ground on which men trade is self-interest; no other motive is appropriate. And this was generally received as the final word. Competition was accepted as the one rule in the economic order and it seemed quite impossible to approach the program of business from the angle of coöperation. This general conception still obtains wherever men say frankly: We are not in business for our health, or, Man, we are out for the dollars. It is the pitiless application of the competitive law of

the sea and the jungle, which we have seen is only a half-law, but which lies dismally behind such a proverb as "Every man for himself and the devil take the hindmost." It was a preacher who met the challenge of that proverb with these words:

"'Each man for himself and the devil take the hindmost,' is the world's base cry. By the splendour of God we will change all that! Each man for his brother and Christ for us all!"[1]

And in adopting such a watchword as this we are falling in line with the truest interpretation of the universe; we need not apologize for our philosophy.

The whole conception of business as something more than a mere private enterprise was put by Dickens in the well-known scene between Scrooge and Marley's ghost. Scrooge was in his office on the night before Christmas and went home late to receive the unexpected visit from the discarnate spirit of Marley. The horrid thing came in quite unasked and held up its chain full in the face of Scrooge, who demanded the meaning of the symbol.

"'It is required of every man,' the Ghost returned reply, 'that the spirit within him should walk abroad among his fellow-men, and travel far and wide; and if that spirit goes not forth in life, it is condemned to do so after death. It is doomed to wander through the world —oh, woe is me!—and witness what it cannot share, but might have shared on earth and turned to happiness.'

"'But you were always a good man of business, Jacob,' faltered Scrooge.

"'Business!' cried the ghost. 'Mankind was my busi-

[1] C. F. Aked, *The Courage of the Coward*, p. 148.

ness. The common welfare was my business; charity, mercy, forbearance, and benevolence, were, all, my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business.'"

Now this is quite generally accepted as an appropriate verdict on the part of late-repentant and frustrate ghosts; but when it comes to making it the working principle by which to conduct a factory in a modern city, there is some serious question on the part of the Marleys of this generation.

As a matter of fact, however, it is not simply the haunting ghosts who assert that there is something more than self-interest in the motives that are legitimate in the business world. Just as all through the universe it is the altruistic rather than the selfish motive which is supreme, so in the economic order there is an other-regarding factor that is to be given paramount consideration. As it was put in vivid terms by William J. Long:

"Inside the nutshell the kernel of business is this: you found, long ago, that it was not well for a man to be his own farmer and blacksmith and storekeeper and banker and teacher to his children, but that you could do better work and be more individual by each one doing the thing he liked best and simply exchanging your products. So business, in its true philosophy, is a combination of all scholars and artists and artisans into a league of mutual helpfulness. By your thinking and practice, however, you seem to have made it over and into an insane kind of competition, a struggle of life and death, in which the sweet kernel is forgotten and the reward is simply more husks."[1]

[1] *Brier Patch Philosophy*, p. 152.

This is the discerning kind of philosophy which Dr. Long puts into the mouth of the rabbit which discourses on the meaning of life to the profit of discriminating readers. And the fundamental philosophy is true, as we know when we go over the social values of the complex processes that are involved in what we commonly call business.

This is no mere *doctrinaire* ideal of the nature of commerce. Engage in private conversation any strong business man and see how he reveals his fundamental ideals! He may deplore the conditions under which he is sometimes forced to carry on his enterprises; but he will most surely tell you, when you have won his confidence, that he interprets his life and work in the terms of service and social ministry. The following quotation from a great merchant, whose name is known equally here and in England, is not an isolated expression of the social idealism of modern business men. The preacher ought to know and use such statements as these in refuting the current notion that business is necessarily an unrelieved selfish struggle.

"This inconsistent action [of not failing to be honest in business] is due to the fact that men who have adopted Commerce as their medium of activity are working on the played-out philosophy of trade which sprang up after the sturdy old merchant-adventurers ceased to exist; that false philosophy which thought it was clever to be too shrewd; that it was good business always to try to get the better of the other; that it was impossible to be honest in business; that exaggeration, spoken or written, was not only necessary but clever; that nearly everyone was a fool, and fools could best be handled by knaves;

that a trick which meant a cheat was something to applaud; that nothing must be given which could be charged for; that no one must be paid more than could be helped; that the stronger was quite right in opposing the weak; that might was always right when dealing with employés; that loyalty, if desirable, was to be obtained through fear rather than through justice or affection; that competition involved perpetual antagonism, that a large outlay or production was usually foolish, and that hoarding was the only way to wealth; and so on until one is nauseated with the littlenesses which crowded out the broader philosophy. . . .

"But trade, with its broader, safer road to financial success, is coming into its own. The old must give way to the new, and the philosophy of the leaders in the world's Commerce is diametrically opposed to all those old unprincipled principles.

"It is not clever to be too 'shrewd.' It is not good to get the better of another by hook or crook, by deception or falsehood. It is not only possible to be honest in business, but it is the height of unwisdom to be other than honest. Exaggerated statements of any kind are dangerous, and no people are easier to compete against than those who use exaggeration. The world is not made up of fools, but of extremely worldly-wise people who recognize a knave with little difficulty. The trick is no longer the object of applause but of condemnation, and a trickster soon finds himself very much alone in business. It is wise to be very liberal with the public, and to give something which could be charged for is no longer a business error but quite the reverse. It is desperately silly to hold wages down to the breaking point; for there is so much more to the employé than two arms and two legs. There is the spirit of earnestness and enthusiasm and 'I will,' which means more to the employer than ten pairs of arms and legs. And loyalty is a

quality to be earned by the employer from the employé, and only earned by fair, friendly, generous treatment. The spirit and even the letter of the 'Golden Rule' has been proved not only possible but pre-eminently practical in business life; and it is easy to see the reason for such a result if imagination is allowed to reverse the relations between employer and employed."[1]

So the modern preacher may have the joy and confidence of knowing that he speaks to an emerging temper in the business world to which the gospel is not alien. There is a growing number of high-souled men who are brave enough to regard their business not as an intake of private gain but as an output of social benefit. They are making and selling goods, not primarily to create advantageous markets and heap up profits, not to distance competitors and enlarge the possible margin of return on investment to the utmost point that the traffic will bear; but to use honest materials, realize a fair margin of profit and regard their business as a ministry of social benefit rather than as a financial scheme to make them rich men. The final control of the business ideal by the principle of good will and altruism is not an unsubstantial vision; the wistful face of an eager world is set toward it and its few prophets and champions herald the dawn of a better day. The time will come when the business of the world will be done for the corporate and not the individual benefit of mankind.

As we turn now to survey briefly the economic organization of the modern world we find that it is a social matter in every aspect. It is common to study

[1] H. Gordon Selfridge, *The Romance of Commerce*, 1918, p. 8.

the complex process under the heads of production, distribution and consumption. We look at each in turn.

The production of the world's goods is one of the most highly differentiated and socialized enterprises with which humanity is concerned. How clearly we had this shown to us in the Great War! Even a small manufacturing plant was seen to draw from the whole world's production. So had mankind come to depend one upon another completely. Neither capital nor labour, neither one nation or race only, is equipped to do alone the work of producing the world's goods. All must toil together. Capital must take its risk and enjoy its profit; labour must create values and be fairly rewarded; and the problem of the right relations between these must be determined by the complete social partnership.

Turning now to the matter of distribution or exchange, we find that it is built up entirely upon the basis of social partnership. Take the single matter of transportation. There is not a solitary switchman or crossing guard who does not hold in his hands not only the physical safety but the total welfare of the goods and the people in transit, bound for or from the ends of the earth. When we are tempted to yield to a temper of despair as we read of faithlessness here and there, it is well to strengthen one's hope by recalling the thousands of watchers at the long commercial lines that net the country, and remember the sleepless vigilance of countless men who work for something more than wages and deserve something more than criticism for occasional lapses among their craft. Personal values of the noblest type appear

constantly in this field. The welfare of every household is conditioned by fidelity in this social process of exchange of commodities.

The social factors in production and exchange have always been recognized. It is more difficult to perceive the social responsibility of the *consumer*. Professor Charles Gide, of France, has said:

"We are upon the threshold of a new epoch—the moral education of the consumer. The nineteenth century has been the century of the producers, let us hope the twentieth will be the century of the consumers."

When we make a purchase of any kind we generally consider simply the quality of the goods and the price that we can afford to pay; but there is something more involved than simply satisfying a desire or getting our money's worth. The consumer also is partner in the social process of business. He becomes an agent of social well-being or misery by the way in which he demands goods at certain prices, or articles, the very making of which puts the lives of his comrades in danger.

Refer to the discussion of a few years ago concerning the wearing of a certain kind of feathers, the production of which involved the killing of a mother bird and also the death of the young. The plumage hunter in the swamp was not primarily to blame for the destruction of bird life which the securing of the decoration for the lady's hat involved. It was the lady herself who really held the gun and ought to have listened to the cry of the starving fledglings in the nest.

What right have we to purchase goods, even at the Monday bargain counter, when their production must have involved the disadvantage of an unknown comrade? This is a pertinent question, and it cannot be lightly dismissed.

Owen R. Lovejoy has said:

"We are beginning to learn that nothing is produced for our convenience and comfort without sacrifice somewhere in the process. Society is rising from the plane in which a cash payment for goods was regarded as the final discharge of obligation, and is coming to recognize that we have not discharged all our duty or made full payment for the goods until we have done our utmost to secure to every person engaged in their preparation a fair reward for service, a full share of liberty, and an adequate opportunity for the complete development of body and mind to a symmetrical maturity. That the individual can fulfil this social obligation alone is not expected, but that society must discover methods by which we can be fed and clothed and warmed without oppression or injustice, is fundamental to democracy."[1]

This great fact of the solidarity of labour is summed up significantly in the familiar text in John 4:38:

"Others have laboured, and ye are entered into their labours."

The unity of labour is a most interesting subject to reflect upon. Study the contents of your room, the furnishing of the table at a simple meal, the resources

[1] Quoted in Brown, *The Social Message of the Modern Pulpit*, pp. 104, 5.

that make possible any hour of happy life, and see how widely the whole world has shared in them! How much we owe to the first man who ever used a wheel! We lay the whole past and the whole of life under tribute every hour of our life. So, in turn, we are preparing for a richer life on the part of those who shall come after us. We are constantly receiving; we must be constantly giving as well.

This unity should make us grateful for the gifts that we have received from countless unknown human comrades. We cannot sense this obligation and fail to respect more fully the unseen multitude of workers who have made our daily life possible. Human nature seems a little finer and nobler when we think of this. It also gives us a higher appreciation of the work that we are doing, however humble this may be. We see it reaching into the future and making life richer and happier for many who never will be able to express their thanks for the service rendered. So we see elements of worth in it that we could not find otherwise. The very sermon that is preached on the dignity and honour of labour may be a blessing to many a hearer who will perhaps not appreciate himself the debt, but will finally pay it in greater fidelity and deeper joy. So anyone can be happier at his hard task if he thus sees it as a part of a larger unity. Such a conception will increase the honesty with which anyone works. We never labour merely for wages and for our joy in the finished product; we work best when we are most keenly conscious of the social ministry of that which we are doing. Long after we have ceased labouring others will be enjoying what we have created; therefore it must be the

best that we can possibly do. To put scant time or dishonest material into any product is to be faithless to a social trust. This is the Christian ideal and no greater joy could come to any man than comes to the preacher as he defines this and encourages his people to attain it in daily labour.

A modern preacher will turn to the Hebrew prophets with increasing satisfaction as he seeks for texts from which to preach on commercial honesty. The danger that he will merely denounce the corrupt practices of the business world is one to be guarded against; but there are times when he must use such a text as Amos 8:4-6:

> *"Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat?"*

It is not the business of the preacher to tell his business men how they shall run their factories or what in any specific instance their scale of wages shall be; but it is his business to set forth in every possible way the great principles according to which alone business may be done in order to be Christian.

The selfish and greedy elements in trade ought to be exposed fearlessly and vividly. Like a voracious monster, trade would swallow up the poor. It must

be held in check by the Golden Rule of Christ. The modern manufacturer is sometimes externally pious, keeping all the holy days and observing the religious ceremonies, hoping only that these will not interfere too seriously with his habitual secular task of plundering the poor. There is a tendency in trade to deal in false weights and dishonest measures. It profiteers to the limit. It puts on every commodity "all that the traffic will bear." It practices adulteration of food and does not scruple to sell poisonous products for a price. This is the *tendency*. The modern regulation of commerce by government is sufficient proof of this fact. The offense becomes most reprehensible when it is indulged by so-called Christian men.

Therefore we maintain the Christian law of business. "Hear this," says the prophet. God is just. God commands and commends honourable dealing. God cannot be satisfied with forms of worship carried out by men whose hearts are filled with greed and the lust for gain. God demands scrupulous honesty and repentance for all cheating and lying in the commercial world. Economic justice is therefore the finest test of true religion. This law must be constantly upheld and defended in the pulpit.

Another statement of this truth that is timely in modern preaching is found in Lev. 19:35, 36:

> "'*Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am Jehovah your God, who brought you out of the land of Egypt.*"

The standards by which a man deals commercially test his religion and prove finally its reality and worth. Emerson said:

> "Nor knowest thou what argument
> Thy life to thy neighbour's creed hath lent."

What we affirm by our words is far less convincing than what we declare by our deeds. The latter cannot be hidden, and finally the community renders its verdict concerning us according to our daily dealing with others. Honest work and accurate scales cannot be discounted; their testimony stands out with convincing power.

Men who never would allow themselves to steal openly will sanction practices which they believe impossible of detection but which, in their final issue, are nothing less than petty pilfering. The short weight and short change practice is simple stealing. To give less than what the seller claims to be giving is as real a theft as if we actually put our hands in the money-drawer and plundered it. Short weights are heresy and atheism.

What do commercial travelers say about the character of Christian business men? Do they say that they would rather try to sell goods to Christian merchants than to any other class? Or do they say that there is no difference? Or do they say frankly that they would rather do business with men who make no profession of the Christian religion? The text calls attention to the fundamental truth that all honest dealing rests finally upon the fact of God and responsibility to Him. The true Christian has his

scales tested, not by the official sealer of weights and measures, but in the sight of God.

It is impossible to bring the Christian gospel to bear upon a working world without touching the central and most sensitive point in the whole field, namely, the matter of wages. Once more, let the principle be clear in the mind of the preacher: the modern pulpit is not the place in which to discuss the specific matter of a definite wage scale; it is the place, however, in which to declare clearly and fearlessly the great laws which lie beneath any honourable settlement of this problem.

There are abundant texts in the Bible that set forth these laws. The Old Testament may be cited in Deut. 24:14, 15:

> *"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy sojourners that are in thy land within thy gates: in his day thou shalt give him his hire, neither shall the sun go down upon it (for he is poor, and setteth his heart upon it); lest he cry against thee unto Jehovah, and it be sin unto thee."*

The necessity of a fair wage for all classes is brought out here. There always is a tendency to discriminate between native-born and immigrant workers. Differences in point of language and manual and mental ability must be regarded; otherwise the whole economic scheme would fall into confusion. But it is unfair to take advantage of the fact that a worker is foreign-born and discriminate against him on that account.

A fair wage ought to be accompanied by prompt payment. There are two sides to this transaction. Men who have had little practical experience do not appreciate the pressure upon the employer, who must meet the weekly pay-roll whether he has been able to make his own collections or not. Employes who are keen about a larger share of the profits of business seldom have anything to say about also sharing the losses. On the other hand, frequent payment, in the majority of cases weekly, is vital to the prosperity of workers and essential to the system of community credit. The employer owes prompt payment to the merchant as well as to the wage-earner.

Does the sense of responsibility to God have any place in this "strictly business" relationship? The text throws the whole matter back upon the common obligation of both parties to meet the duties resting upon them because this is God's world and sin against a fellow-man is finally sin against God. Indeed, the one great truth that must be brought into action in the economic struggle is the common responsibility of all men to the Creator and Lord. In short, what the business world needs is religion. Men who know, like Roger W. Babson, are saying this with no lack of directness and force. Religion must "function" in the economic realm as does the fact of supply and demand.

The modern pulpit is in danger of becoming the champion of only one party in the economic struggle; the preacher is in danger of overlooking the consumer. At the same time the appeal of the great army of working people must come home to the min-

ister who is socially alert, especially when he reads such texts as James 5:4:

> *"Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth."*

The place and part of hand labourers in the creation of wealth must be given larger recognition. Whatever our theory concerning capital, the fact that it is in large measure the accumulation of the product of industry is clear. In advance, under our modern plan, capital must take a risk in development and ought to receive a fair return on that risk. But labour is too seldom permitted to receive the full share of the wealth that is created by it. The needs of these creators of wealth were inarticulate for centuries; they have been given a voice and a program within recent years; it is possible that labour has become as tyrannical as capital ever was. That, however, does not warrant a return to the former conditions.

The application of the teachings of Jesus to the complex and tense problem will bring a final solution. God is on the side of the weak and the plundered, to whatever class they may belong. It is possible to oppress the rich as well as the poor. Capital may be made to suffer unjustly as well as labour. The fact that God is on the side of the oppressed does not mean that human aid should not be given to those who suffer. Christian sympathy should be afforded to all who seek for justice; and it must be given

fairly to all parties in the economic process. Our reliance in the end is upon God.

One of the charges that has been often made against capital is that it has disregarded the safety of its workers; hence the legislation in the interests of labour, involving the safeguarding of dangerous machines, employer's liability and accident insurance. It is interesting to turn to Deut. 22:8 for an example of such protection:

> *"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence."*

We are justly held responsible for the safety of others and we ought to provide for it by the way in which we safeguard the community from danger. This principle has a range of application far broader than the sphere of industry.

We think of the application first in our great factories. Industrial accidents are largely preventable. Dangerous machines ought to be provided with safety devices, in order that the primary human obligations of business life may be discharged. It may cost money in the beginning; but in the end it will be profitable. If a cut in dividends results, every stockholder ought to be willing to surrender a temporary benefit for the sake of a higher and lasting common good. This is the Christian way in which to handle the obligation to the human factor in business

There are other safety devices that the community ought to apply in home and neighbourhood. Healthy and safe means for amusement; clubs that will fur-

nish wholesome and stimulating influences; friendly contacts of all kinds that will make it easier for a boy or girl to be good rather than bad—these are among the safeguards that the community simply must furnish for its young people.

Then we think of the moral and religious sanctions that ought to be thrown around the people. The moral conditions of the schools must be kept at a high level in order to preserve the ethical soundness and spiritual health of the people. The Christian churches furnish a safety device of the first rank in the community. From the churches flows steadily a stream of right teaching and inspiration to noble living that is necessary to the very life of the people. The one supreme safeguard for all the people is the religion of Jesus Christ.

IX

THE GOSPEL FOR POLITICAL AND NATIONAL LIFE

ONE of the saddest perversions of a good word, made inevitable, no doubt, by current conditions, is the debasement of the terms "politics" and "politician" to the level of reproach instead of honour. When we speak of a man being "in politics" we generally tacitly admit that he is involved in something that brings a stigma to his highest honour. Politics has been characterized as "dirty" so long that the adjective has become bound up in our common judgment with the noun.

It is a pity that this should be so. The word is a noble one in its lineage. The true politician was the civic servant, the seeker for the highest welfare of the commonwealth. Politics was the great business of the common good. It was not the seeking of an official position for the sake of the honours that followed, but on account of the privilege of service involved. It was great work because it was consecrated by great obligation.

Has the pulpit anything to do in restoring this idea to its pristine place and power? Much, in every way. The time has come for the modern preacher to exalt the dignity and worth of the idea of political life to the plane from which it has been dragged by selfishness and shameful graft. If it is an honour for a

young man or woman to dedicate life to a foreign mission or a Christian life-work anywhere; it ought to be as high a privilege to dedicate one's life to the civic or political service of one's fellows, even in a humble office. We never shall restore politics to its true place until we make it the sphere of a sacred and happy service, calling for the best and bravest life of our generation.

The achievement of personality and the attainment of Christian character involve the establishing of political contacts and the performance of civic duties on the part of all men and women in America. The growth of the Christian soul, therefore, must be continued through the political sphere of duty and service. Christians must be citizens; they must be citizens of the highest type. The nation must become Christian. It cannot attain this ideal without a new dedication to public service on the part of all those who bear the Christian name.

It is difficult to preach on national occasions and to discuss citizenship and patriotism with due reserve and self-control. The tendency always is to "cut loose" and to "orate" when the subject calls for the passion of patriotic feeling and the colour that is natural to civic schemes. Another peril is indiscriminate denunciation. Political evils in contemporary life, especially when they are set forth in the lurid tones of a partisan press, furnish the most accessible materials for a sermon on a civic subject. It is not fair to speak until we know the facts; many a sermon would have been utterly ruined as a result of a day's honest investigation on the part of the preacher.

On the other hand, the modern preacher must be

fearless when he speaks on a political or patriotic subject. The same law should guide him that he regarded in the matter of economic problems: he must know the facts; he must be sure of his own motives in the matter; he must build rather than destroy; he must deal in principles, not in simple criticism. And always he must be sure that he is speaking the truth in love. Then he cannot go far astray.

The broad basis of edifying political preaching is laid by the definition of citizenship in the terms of the Bible, which is filled with useful texts. One of the sharp contrasts of Hebrew poetry is found in Prov. 29:8; 11:11:

"Scoffers set a city in a flame;
But wise men turn away wrath."
"By the blessing of the upright the city is exalted;
But it is overthrown by the mouth of the wicked."

Conflagration and earthquake are the two vivid figures used to set forth the inevitable results of sin and scoffing in civic life. The scoffer perverts values; scorns what is worth while; gives honour to what is ignoble; confuses the true issues of community life. He paralyzes the springs of healthy ideals and action by his ridicule of high civic standards; he diverts those who listen to him from high endeavour by persuading them with a sneer that it is not worth while. The civic cynic is the plague of the town. Evil-doers are those who shape the positive program of iniquity; they seek for graft and they plunder the treasury.

They mortgage the welfare of coming generations as they divert to their own profit the community goods of the present.

On the other hand we see the safety and the welfare that flow from wise and good citizens, who are the true saviours of the state. Countless forces are ceaselessly active working toward the destruction of the state. These come from partisan greed *within* the body politic. Wisdom and righteousness are necessary in order to expose and combat these. The active enemies always work *outside* the state against its highest welfare. The safest and surest bulwarks against these are wise and good citizens. The one best standing army is the great host of loyal and intelligent men and women who stand guard over the political interests of the community in the power of Christian ideals. It is not enough for the community to be *safe:* it must be *exalted.* This result is achieved when the high-mindedness of the citizens assures a noble policy for civic life. Thus fleets and armies are less imperative than the human safeguards which reside in unselfish and just standards of civic action in the minds and hearts of the people.

There are two expository studies which are well adapted to sermon use and which set forth the qualities of the true citizen. The first of these is Psa. 15, where the citizen of God is described. His qualities are as follows:

Right Life. He lives and works uprightly. His whole conduct wins the approval of God. His motives are matched by his deeds of week-day holiness.

Noble Motives. He tells the truth because his heart is right. The visible expression of his life is

only the true and inevitable reflection of those motives according to which he acts habitually. Truth in his purposes has wrought integrity in his deeds.

Loyal to Neighbours. The description is largely negative; but the corresponding positive qualities are implied. He does not slander his neighbour; he does not spread scandal; he treats those who are near him in a chivalrous manner.

Discerning Values Accurately. The best citizen is the one who sees quickly and accurately the difference between the right and the wrong. He will not tolerate evil as if it were a matter of indifference whether or not men know and do the right. Evil must be clearly seen and called by its right name in order to have a safe and permanent civil state.

Loyal to Promises. It is easy to make a pledge and keep it when it involves no loss or sacrifice. The true citizen is one who keeps his promises when it involves personal loss to do so. If it is jury duty, he will do it. If it is financial support of state institutions or policies he will keep his promises and meet his obligations.

Commercial Honour. The taking of interest on loans was not permitted at the time this Psalm was written; the whole loaning system for interest has been sanctioned since then. The principle in the text is still valid: any unrighteousness in dealing with others on a financial plane is against the fundamental laws of good citizenship.

Another study of the citizen is found in I Pet. 2:13-17. It might be used as a New Testament parallel to the one just passed in review. The qualities are different enough to allow the use of both

passages even on consecutive Sundays. The character of this Christian citizen is sketched as follows:

Honouring all Men. The basis of peace and happiness in a free state results from the way in which men regard one another. Unless the human values in community life are estimated highly it is useless to expect civic loyalty. Laws are made and kept on the basis of reverence for personality.

Fearing God. The word "fear" does not mean cringing terror but reverence, honour and love. Just as regard for man will undergird and sustain law and order, so reverence for God is equally necessary for the permanence of the state.

Loyal to Law. Loyalty to law will be the way in which the Christian citizen will express his respect for humanity and his honour for God. Laws are not impersonal; they register the will of men, which, in order to secure the highest welfare of the community, should also represent the will of God. Therefore it is necessary to be loyal to law even when it does not suit our will or convenience.

Respecting Officials. The person who accepts a civic trust at the hands of the community deserves the respect of all good citizens. This honour is due the office as well as the man. It is easier to honour the position when the man occupying it is honourable; but in case we cannot justify our respect for the official personally, the office gives him a claim upon our honour which we must not disregard.

Using Freedom Wisely. It is a severe test of character to be a free man in a free state. Monarchies and oligarchies demand less civic wisdom and service than a democracy requires. Freedom may be rightly

enjoyed only by appreciating its responsibility and challenge; by assuming the duties that it demands; by opposing positively all who oppose it, in case they are wrong.

It is necessary therefore that the preacher should clarify in his own thinking his ideas concerning the meaning of certain aspects of civic and political life. One of the questions which ought to be gone over carefully is the meaning and value of party politics. It seems to be an accepted formula of American political life that a citizen shall define his relation to a political party and maintain his allegiance to its policies, platform and leaders. In many cases it is undoubtedly true that party political relations are the result of inheritance or local influence rather than the issue of fundamental and independent thinking. This kind of partisanship is generally narrow in type and impervious to new ideas. That political parties are necessary is generally accepted. We are members of parties in nearly all phases of our organized life. The danger of bigotry in partisan loyalty is not confined to the political field. But if one must be a member of a party there are certain vital limitations which should be recognized and acted upon. What we need is a new standard of "social politics" to replace the partisan system when the party makes demands that challenge the consent of the enlightened mind and the aroused conscience. This term is quoted from John Graham Brooks, who says:

"Social politics takes for granted that the social welfare is above either of these [class or party] interests. It is politics of the common good rather than that of any

class or party. . . . In no country of the first rank is this legislation so weak as in the United States." [1]

The term demands more careful study for its full significance. It insists that there is something more important than a Republican or Democratic or Socialist success, that is, the victory of the common welfare or the whole of society rather than a part. It focuses attention neither upon the "outs" nor the "ins"; but upon the whole people, whose interests in political action are paramount. It may be a long struggle into the realm of such free political action as may be truly defined as social; but it is worth the effort. The preacher is a factor in this fight. He must see the truth and catch the vision himself before he can define it for others or bring his message to bear upon the mind and conscience of the community. Samuel M. Jones put the principle clearly in the following words:

"Our great need is a social faith. Partyism, sectism, has wrought such havoc with the better part of our natures that we are willing to believe anything rather than in the people; but we must learn to believe in one another; we must be worthy to be trusted, and then we must trust." [2]

If anyone fancies that the party system of political action in America is to be changed for the better by a wave of the hand or the utterance of a few magic words, he little understands our deeply-rooted party loyalties and emoluments. But that only makes the

[1] *The Social Unrest*, p. 46.
[2] *Letters of Labor and Love*, 1905, p. 118.

task of the preacher still more urgent and imperative. Sermon after sermon must beat at this mighty barrier to a true social faith before it will show any signs of yielding. But the Christian preacher must not lose courage. In time even this great mountain may be removed and cast into the midst of the sea if only enough blows are struck at its abuses and a better ideal is proclaimed.

Another point at which the modern preacher is commanded to do his own resolute thinking is on the distinction between true and false patriotism. Here we are at a point where misunderstandings are possible even with the greatest tact and are altogether certain unless the preacher is most clear and discriminating. It is possible to blurt out an apothegm, as Johnson is reported to have done when, as patriotism was the subject of conversation, he exploded in the statement, "Patriotism is the last refuge of a scoundrel." Boswell remarks that he did not mean a genuine love of country but only the pretended patriotism which so many in all ages and countries have made a cloak for self-interest.

It must be clearly recognized that patriotism of a certain kind may be nothing more than a form of group selfishness of the most unworthy sort. Just as the family and neighbourhood consciousness may become intensified to the point where it is bigoted and boastful, so love of country may degenerate into group selfishness that is both cheap and cruel. This must be defined by the modern preacher in the light of the gospel of Christ. The real message of Jesus to the nation appears in its definition of patriotism as such love of country as recognizes also the broadest

of human responsibilities and relationships in a world that is finally interpreted in the terms of the kingdom of God.

This distinction between false and true patriotism has been set forth in the following clear terms:

"One consists largely in the singing of national hymns, saluting the flag, faithful observance of all national festivals, and the willingness to take up arms in defense of the national honour. The other is no less ready to salute the flag and celebrate the anniversaries of important events in the history of the nation, but all of these forms of expression do not take the place of the bonds uniting it to all other nations. True patriotism does not take pleasure in the advancement of one nation at the expense of another. It is permeated with the Christian ideal of greatness as consisting in service. True patriotism is not without reverence for other nations. It is broadly human. It reflects the spirit of the good Samaritan rather than that of the priest or Levite. It is ready to lend a helping hand to members of other nations as well as to those of its own. A man's love for his home should add to, rather than detract from, his love for the community in which his home is located. Why is pride in national character safer than pride in national possessions?"

It is not difficult to discern these distinctions as we think clearly and steadily concerning the meaning of patriotism; but when it comes to the actual carrying out of this ideal in the presence of the clashing selfish interests of races and nations the matter grows into one of supreme difficulty. The economic stress is deeply embedded in the whole conflict; but it is something still more radically involved. These ancient

racial strains come down to us freighted with collision and the tradition of contest. Hence arise all the parties which have varied the slogan, "America for Americans," and have hidden under the thin disguise of a shallow fraternity the old hatreds that have cursed the race.

As these words are being written a prospectus lies on the desk in which the "University of America" is proposed and defined by the Ku Klux Klan. The statement of the purpose of this University is detailed and most positive. Here are two items:

"We will teach that this is a White Man's Country, so designed by those who laid its foundations and that it must be so maintained by those to whom it has come as a precious heritage, in all that is entailed as privilege and responsibility."

"We will teach the whole American Doctrine in contrast with the doctrines of other countries and races, other kinds and creeds, and in such a way as to convince the student that it is better to be a genuine white Protestant American citizen, than to be anything or anybody else anywhere on all the earth."

This amazing statement of the method of teaching in what is mis-named a University shows what issues inevitably from a partial patriotism stung to blind hatred by colour and creed that differ from what is called the divine dowry and heritage of a superior race and religion. When statements like this are cast abroad, it is time for the Christian minister to read again the Sermon on the Mount and estimate anew the meaning of patriotism.

But Richard Roberts says:

"What we see in the history of man, so far as we know it, is a constant impulse to broaden the geographical basis of fellowship. First the family, then the tribe, then the nation, and now vast aggregations of people within the same political unity, such as the United States of America and the British Empire. It is held by some that the expansion of the social unit has reached its term in what we call the nation and that nationality is a permanent principle in the life of the world. In a sense that is true; for nationality represents in the realm of human life the variation of type which is common to all life. But to say that the expansion of a man's social grasp stops with the nation is to talk nonsense. For the nation is simply a stage in the providential order by which the cave-man is to grow at last into a citizen of the world." [1]

So the nation is not the ultimate stage in the expansion of human ideas and relations; it is one stage, indeed, and that a necessary one; but it must always be regarded as an essential unit of advance and not the final goal of the vast and wonderful progress of mankind to its divine and beautiful end.

In many instances the definition of the larger patriotism has come from the preachers and the so-called idealists; it is therefore all the more forceful when words such as the following come from a distinguished financier and man of affairs like Frank A. Vanderlip:

"In America we stand aloof, in a sense. It is true that we are deeply interested, that we are thinking internationally as we never thought before, but we barely

[1] *The Untried Door*, 1921, p. 114.

apprehend how closely related are our affairs to the European situation. We like to call ourselves hundred-percent. Americans, and forget that this may mean hundred-percent. provincialism. The very thing that we blame Europeans for, an exaggerated national ego which is playing such a large part in their disorganization, is a trait which we ourselves have highly developed. We regard it as the purest form of patriotism to raise the standard of 'America first.' We do not mean by that that America should be first in leadership, in helpfulness, in breadth of understanding, but rather that we should be first in selfishness. National selfishness is the root of the deteriorating growth which is threatening the civilization of Europe." [1]

In making the application of the gospel to civic and political life the preacher will insist upon the *Christian significance of the use of the ballot.* In almost every case where a community is subject to the abuse of political power the fact is due to the indifference of the Christian citizens of the community. There is generally enough strength in the moral elements of the town or city to clean up a bad condition if only the Christian voters will unite and act. But when, to cite a particular instance, only two-thirds of the Christian voters of a community registered and then only two-thirds of those who were registered took the time to vote in a situation where the Christian voice of the community needed to be heard, it is no matter of surprise that the "ring" smiles at the ease with which they keep control. The modern pulpit must speak on this point with clearness and urgency. It is a Christian duty to pray for the welfare of the com-

[1] *What Next in Europe?* iv.

munity; it is also a Christian duty to vote as one prays. Nothing less than the most urgent obligation should keep any citizen away from the ballot-box on election day. It is difficult to imagine a duty paramount to the obligation resting upon every Christian citizen to interpret his civic privilege as a religious obligation. And the pulpit must speak with passionate conviction on this point.

Another item to be stressed in the political message of the modern pulpit is the sacredness of official obligation. As long as public service is regarded as something to be turned over to the grafters and the jobbers, so long the administration of a democracy will be full of peril. The public service has been construed as a source of revenue rather than a gift of service. This is the source of all the debauchery of the public welfare in the United States. The time has come when a church will define the Christian service of its men not simply by the fidelity of their attendance at services of public worship, but quite as much by the way in which they assume positions of public trust and discharge them in a Christian way.

A certain important piece of construction work in an American city had been laid hold on by an unscrupulous gang and the city was on the verge of being mulcted of a vast sum of money. A busy Christian man was asked to step in and save the community from the loss. He knew all that he would be called upon to suffer from the dispossessed crowd of exploiters of the municipal funds. He knew also that he would have to sacrifice the efficiency and the rewards of his own business in order to give the time that was required to clean up the shameful situation.

He foresaw also the way in which his family would be forced to pay the price of his public service. But he undertook the commission and he saved the people's money. A few thanked him; but some of the opposition that came to him in indirect ways emanated from members of his own church. This, however, was a Christian, and even a church duty. Few saw it in that light. The minister of the church did. He reckoned upon this piece of fine civic service as one of the greatest gifts that the church was making to the community.

The time has come in a democracy to spiritualize community service and make the welfare of the community an object of religious obligation. This fact ought to be exalted occasionally in a sermon and the ideals of the Church exemplified until they include such personal sacrifice and devotion within the range of Christian work.

There is a vivid text touching this matter in Ezek. 8:12, which furnishes pertinent truth on the fidelity of citizens to the leadership imposed upon them by their fellow-citizens. It reads:

> *"Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say, Jehovah seeth us not; Jehovah hath forsaken the land."*

The disasters that were coming upon the nation are explained here fully: the perfidy and double life of the people's leaders accounted for the tragedy.

The power of personal example is tremendous. "Like priest, like people." When the leaders of a

community or nation lead a double life the contagion of it seeps silently and ceaselessly down through the social structure until it is all poisoned. Thus personal example works more constantly than spoken words.

The hole in the wall, discovered by the prophet, stands for the fact that "murder will out." These faithless leaders of the community life thought that their secret was safe; but such safety is impossible. There is always a hole left in the wall and finally someone digs through it to the door and then into the secret chamber. So double standards and hidden treacheries "will to light."

This double life on the part of treacherous leaders is practical atheism. These men said, God does not see, and, God is far away. This was not theoretical denial of God; they were quite ready to use the Divine Name; but it was practical denial of Him; and this is far worse. The safety of the state rests in the affirmation of the truths that these men denied. God does know and God has not forsaken the people. This fact makes politics a sacred vocation and public office a religious trust and duty. God is taking part in the life of the people. He is near us in our civic life. We would never be ready to do wrong if we were sure that at the very moment of our acting God is near and shares our life. We cannot be false or selfish when we are sure that God is near. Jesus prayed that He might be "in us" in order that we never could be far from God or think that God is far from us. There are no secret chambers of falsehood to the soul who shares his life with God.

X

THE GOSPEL FOR THE MORAL ORDER

THE stability of all our social institutions rests finally, as the tone of the common life depends, upon the moral ideals of the people. Our whole world breaks up into chaos without the sanction of a clear and commanding ethical standard. More precious than all our material wealth, all our schools and libraries, all our benevolent institutions, is the popular moral ideal.

It must be admitted that generally we live along in the common routine without troubling ourselves seriously with fundamental principles. This fact has been expressed vividly in the following words:

"It is a commonplace that the characteristic virtue of Englishmen is their power of sustained practical activity, and their characteristic vice a reluctance to test the quality of that activity by reference to principles. They are incurious as to theory, take fundamentals for granted, and are more interested in the state of the roads than in their place on the map. . . . Most generations, it might be said, walk in a path which they neither make, nor discover, but accept; the main thing is that they should march. The blinkers worn by Englishmen enable them to trot all the more steadily along the beaten

road, without being disturbed by curiosity as to their destination."[1]

Morality is the art of living together in social states. That which is here affirmed of the Englishman is true of his kinsmen in America. We are all inclined to move forward in our hurried ways and not to take the time to refer our habitual activities to the sanction that they should find in the fundamental principles that undergird the practice of the common social life. But that does not mean that the essential principles are not there, deeply wrought into the structure of the moral order, in which we live and from which we never can escape. We speak lightly of *breaking* the moral laws; but as a matter of fact, we break ourselves against them when we defy them.

Now to seek and find and then to put into practice the fundamental moral laws is one of the principal tasks of living. By virtue of the fact that we are thinking beings we must reduce the universe to such order as is possible for us, within the limits of our power to reason and unify the facts presented to us by our investigating intelligence. The whole social order must be given a moral interpretation. The highest expression of this would be what Prof. Rauschenbusch has called "Christianizing" the social order.

"Christianizing the social order means bringing it into harmony with the ethical convictions which we identify with Christ. A fairly definite body of moral convictions has taken shape in modern humanity. They express our collective conscience, our working religion. The present

[1] Tawney, *The Acquisitive Society*, 1920, p. 1.

social order denies and flouts many of these principles of our ethical life and compels us in practice to outrage our better self. We demand therefore that the moral sense of humanity shall be put in control and shall be allowed to reshape the institutions of social life.

"We call this 'Christianizing' the social order because these moral principles find their highest expression in the teachings, the life, and the spirit of Jesus Christ. Their present power in Western civilization is in large part directly traceable to His influence over its history. . . . Christ's spirit is the force that drives us. His mind is the square and plumb line that must guide us in our building." [1]

The Christian preacher is vitally concerned with the matter of individual ethics. Christian standards of action come to him constantly for appraisal and enforcement. One of his initial problems is to determine the relation between *preaching the gospel* and *preaching morality*. A former generation made the distinction much more clear and searching than we are inclined to make it now. It grew out of the old distinction between *faith* and *works*, a distinction which seems to us less of a difference than it did to our forefathers. For, while the new life in Christ, with which the gospel is concerned, is something more than a high standard and attainment in ethical idealism, it certainly cannot be divorced from those moral ideals and achievements which the Christian people always have insisted upon as at least the inevitable consequence of the motive of Christ energetic in the life of man. So the preacher must engage with the fundamental ethical values and must be able to in-

[1] Rauschenbusch, *Christianizing the Social Order*, 1912, p. 125.

terpret the confused and bewildering moral movements of his time. He is an ethical teacher as well as a Christian preacher.

One of the fundamental distinctions in the sphere of ethics which the preacher must be clear about and of which he must speak with force is that which obtains between *rights* and *duties*. It is an elementary distinction and clearness concerning it will be of immense advantage to us in all our preaching and church work. Perhaps there is no better statement of the difference between these than may be found in the ardent statements of Mazzini in "*The Duties of Man*." One feels the heat of the patriot's spirit on every page of the appeal which Mazzini here addressed to his countrymen. It lacks the calm thoughtfulness of the philosopher; but it flames with the convictions of the prophet. We read his words with kindling hearts:

"Italian Working-men, my Brothers! When Christ came and changed the face of the world, He did not speak of rights to the rich, who had no need to conquer them; nor to the poor, who would perhaps have abused them, in imitation of the rich. He did not speak of utility or of self-interest to a people whom utility and self-interest had corrupted. He spoke of Duty, He spoke of Love, of Sacrifice, of Faith: He said that *they only should be first among all who had done good to all by their work*. And these thoughts, breathed into the ear of a society which had no longer any spark of life, reanimated it, conquered the millions, conquered the world, and caused the education of the human race to progress a degree." [1]

[1] In *Everyman's Library*, p. 19.

Another statement of the same truth from the pen of a more modern writer is so suggestive to the preacher seeking to unfold the meaning of rights and duties that we quote it in spite of its considerable length:

"Jesus was little concerned with people's 'rights,' for He saw that their rights were forever involving them in conflict. His concern was for their real *interests;* and these He believed to be always identical. Moreover, men would not quarrel about them, if once they saw them, nor indeed would they be disposed to quarrel about anything less. For these interests are of a kind that do not provoke covetousness or conflict. Rather do they stimulate coöperation and fellowship. Jesus' whole attitude rested upon the fact of the underlying solidarity of men and the consequent continuity, mutuality and identity of their essential interests. Here is the root of Jesus' ethics. It derives from the circumstance of human solidarity, and for Him the principle that distinguished between the rightness and wrongness of conduct was its bearing upon this solidarity. Did it reinforce it or disrupt it? Our common life to-day is ordered, justice is administered, our whole view of human relations is defined, in accordance with *a doctrine of human rights that are self-regarding and are therefore potentially always in conflict.* The ultimate Right as Jesus saw it was based upon *a doctrine of human interests that are always in fact identical.* The common view starts from the individual as an individual: the doctrine of Jesus starts from a view of the individual as a social being whose life and growth are organically bound up with those of his fellows. The one regards man as being social only in spite of himself, and as having to be constrained into social conduct. The other regards man as instinctively social

and, when he is allowed to be true to himself, swinging naturally to the pole of fellowship."[1]

We pass now to another aspect of the subject, namely, the social meaning of moral action. When one has established the relation between his rights and his duties and defined the standard of action to which he will seek to conform in his individual conduct, there still remains the vast area of social obligations, in respect to which the Christian must regulate his thought and action. Perhaps the weakest point in modern American ethics is the practical schism that exists between the private and the public relations, or between the individual and social duties, which make up the real integrity of the moral life. Men who in private life are exemplary, good and true in all the relations of the family and neighbourhood, seemingly ready to aid every good cause, are found to be deriving their wealth from the rent of miserable and unsanitary tenements, or from a business in which dishonest and tyrannical methods are used to crush competitors. No plea that the corporation did something of which its chief official was ignorant wholly explains the facts. The man has been conducting his business according to two contradictory standards and has kept his personality in water-tight compartemnts, (or thought that he could do this), to such an extent that what was moral and religious in one area was not ethically binding in another.

But we are not so constituted that we can thus separate the private and individual from the common and the social. The socializing of our life must begin

[1] Richard Roberts, *The Untried Door*, 1921, p. 94.

at the center and reach to the farthest circumference; and the moral ideal must be shaped in the full light of social obligation.

We might have considered a concrete illustration of this in a former chapter; but it is so pertinent here that we note it briefly at this point. We must come to a higher *moralization of wealth.* Men like Maurice and Kingsley were pioneers in preaching the social application of the Christian religion in the economic realm. The Dean of Ely once said:

"The real cure for our social and economic distresses is not the distribution of wealth but its moralization."

This runs us squarely into the question, *Is our wealth our own?* The answer has been given time and again in the words of the New Testament: "*Is it not lawful for me to do what I will with mine own?*" It ought to be noted, by the way, that the man who raised this question was defending himself from the charge of having paid *too much* rather than too little in the matter of a day's wages. And the better answer to the question is something like this:

"Yes, as against any other personal claimant your wealth is your own; but as against the collective claimant called Society, the giver of your wealth and the divinely constituted partnership to which we all belong, it is not your own, and you may not do with it what you please unless what you please is an object for the common weal."

This is an illustration of what it means to interpret duty in the terms of social obligation. It is a prin-

ciple which runs through all the moral relations of men and women and must be affirmed with all possible accents of certainty on the part of the modern preacher.

In preaching on social ethics one is almost overwhelmed by the amount of material which lies at hand in the Bible. The moral standards of the Old Testament are rich in suggestions; the ethical teachings of the New Testament are an exhaustless field of texts and themes. The modern preacher will first define in his own mind the outlines of Christian social ethics; then he will select the themes that are pertinent in view of the problems of the parish and the needs of the people.

He must show at the outset that the Christian ideal is not merely individualistic. Such a text as the following from Job 31:16, 17, 22 will set this truth forth clearly:

"If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail,
Or have eaten my morsel alone,
And the fatherless have not eaten thereof,
Then let my shoulder fall from the shoulder-blade,
And mine arm be broken from the bone."

The moral standard in its Christian definition does not apply merely to the individual life. It is not important primarily whether or not one has a morsel; not supremely our concern how he obtained it; but the fundamental question is whether or not he will share it when he possesses it. The poor, the widow and the fatherless stand for all those who do not

have what we control and whose need is the measure of their claim upon it. The great sin, therefore, is the selfish use of what we possess in the presence of the claim upon it by those who lack the resources for the efficient conduct of their life, in body, mind or spirit.

Therefore the critical factor in the moral ideal is not the well-being of the individual but the relation which he maintains by means of his possessions with all who need that which he can give to them. This applies to his mind and heart as well as to his material wealth. So morality becomes the science of social behaviour and demands the ceaseless exercise of "mutual aid." Failure to realize this ideal is represented under the figure of a physical disaster; it involves the break-down of the entire personality. The unfaithful Christian loses more than his shoulder-blade; his entire personality is bankrupted by failure to live the shared life with his comrades.

On the background of this general definition of the Christian social ideal a preacher may go on to exhibit other ethical standards and virtues that call for emphasis in modern life. One of these is forgiveness, the specific command to practice which is in Matt. 18:21, 22:

> *"Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven."*

William Blake said, "The glory of Christianity is to conquer by forgiveness." Forgiveness is a com-

manding factor in the Christian moral ideal, the power of which has not been fully estimated.

The world's sin cannot be eradicated by passing laws and prescribing penalties. It can be checked; but its extermination depends upon the change of motives. Children cannot be frightened or punished into right conduct. False fears aroused by threats concerning the policeman and the giant never make moral children. We always feel confident that in some way we shall escape the threatened penalty. But when one is forgiven he is forced to look at his action in a new light and at least he is invited to change his motive. So love finally conquers by forgiveness rather than by punishment.

Forgiveness when experienced evokes new social relations and loyalties. The one who has been forgiven cannot abide in the same attitude toward others that he had formerly occupied. He must regard those whom he has injured in a new way; his customary motives must appear in a different light. This will be modified in each case by the spirit of the person who is forgiven; but it is safe to say that in no case can there be no transformation. The inevitable issue of forgiveness is a better world.

This is God's method for world conquest. We ought to emphasize the severity and justice of God's righteous character; but the greater fact is His pardoning love. He is "faithful and just to forgive us our sins." God breaks down the barriers between the soul and Himself; He does not build thicker prison doors. Forgiveness will finally accomplish more than punishment. Laws must still be made and executed; the criminal must still be separated

from society; but the final victory in each reformation must be accomplished by forgiveness.

Viewed from another angle the Christian moral ideal is seen as the expression of love in contrast with hate and anger. Jesus expressed this in the words of Matt. 5:21, 22a:

> *"Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that everyone who is angry with his brother shall be in danger of the judgment."*

The shocking sin of murder is the defiance of all social obligation. It is so revolting that it has been considered as deserving the severest penalty that could be inflicted. Murder, however, is simply the result of unsocial thinking; it roots in the indulgence of anger and hate, which are the practical repudiation of love.

Anger may seem at first glance a slight matter. It is characteristic of human relations among all races. It is, nevertheless, the denial of that respect and coöperation which ought to obtain among the children of God. Hate and anger steal so quietly into the motives which govern our customary action that before we are aware of the danger they have ruined the finest texture of life. They are the fertile sources of all quarrels and unkindnesses; finally they issue in the black act of murder unless they are checked.

There is one sure cure for anger and hate; it is love. Love is said to cast out fear; it also casts out

hate. The one way in which to recover from hating is to begin to love and to keep on loving. The positive purpose of love expels and keeps away the temptation to envy and hate. Love and hate cannot live in the same place at the same time. Therefore the unsocial vice of hate must be dethroned by the invasion of the social virtue of love. At this point the highest ideals of modern sociology confirm the highest faith of the Christian religion. We are completely scientific when we affirm from the pulpit that we can seek the highest good of others only as we love them; that the habit of loving is the Christian habit; that as we acquire this the habit of hating ceases; and thus the will of God, who is love, comes to reign in the heart of the individual and in the life of the community.

One of the highest expressions of love is found in the pure life. As the power of sex has been more and more recognized in the investigations of social science we have learned how it enters into and molds the character of the individual and the life of the community. The Christian pulpit always has stood firmly and fearlessly for the single moral standard of purity in the relations of sex. The "social evil" has found its strongest foe in the Christian Church. Here again we turn to Jesus for the standard and note Matt. 5:27, 28:

> *"Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart."*

It is a mighty achievement to attain the Christian standard of the clean heart and the white life as it is defined in clearest and most positive terms by Jesus. The physical passions are God's gift; and when they are controlled and used within the bounds of love and law they are the source of our greatest happiness. The continuance of the race depends upon the permanent relations of the sexes according to this standard of Jesus. Self-control and a pure heart sanctify these elemental and mighty powers of the human being.

The conditions in the time of Jesus were not unlike those of our own day. The peace and happiness of the homes of Palestine depended then as they do now on pure relations between men and women; the disaster resulting from this social sin was as grave then as it is now. Unfaithfulness within the home relation and incontinence outside it sow the seeds of sickness and final death in the body, debauch all noble ideals, and pay inevitably the terrible wages that are due to unbridled lust.

Jesus knew the power of the inner motive and the spiritual control. He knew that no law on the statute books and enforced by the police ever could insure the purity of home and community. Only as men and women think cleanly will they live purely. There is never an unchivalrous act on the part of a man toward a woman that does not spring from an ungentlemanly thought concerning her in the deeps of his mind and heart.

And the Christian pulpit must defend the single standard for the clean life. We punish the woman and let the man go free in too many cases. If this is

not the decision of the courts it is at least the verdict of popular opinion. This is wrong. There is a common standard and it ought to be maintained.

There is one single way in which to insure the pure life of Jesus in those who follow Him; this is to make dominant within us the motives of the perfect gentleman which controlled Him constantly.

There is a Ninth Beatitude which is not found in the gospels. It is given to us in Acts 20:35:

> *"Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."*

The grace of practical charity or beneficence is an integral part of the Christian moral standard and the words of Jesus are the strongest warrant for its practice that could be given from the pulpit. Occasionally preachers rebel, and not without a fair show of reason, from the invasion of their pulpits by financial appeals for benevolent causes; but there can be no dissent from the judgment that stewardship is an "acid test" of Christian purpose and character. The cultivation of the spirit of benevolence is one of the essential tasks of the modern preacher, who must make the Creed of the Check Book a constant factor in his teaching ministry.

The joy of receiving we all understand. When we are sure of the love that prompts the giver, we are made supremely happy by having a desired gift bestowed upon us. Such giving matches what we regard as a need and therefore completes in some measure our life. The greatest gift that ever we can

receive is the sense of the love and power of God within us. He comes to our imperfect thoughts, our partial motives, our fragmentary ideals and completes them by the gift of Himself.

The greater joy, however, is to give something from our resources that will truly enrich the life of our comrade or community. This happiness is the especial treasure of those who are ready to share their lives with others. Think of the happiness that comes from the giving of material gifts. Then note the happiness of sharing our best thoughts with others. The majority of our talk is trivial and much of it is positively harmful; but one of the greatest joys that we can experience comes from the sharing of our highest ideas and ideals. Then note the happiness that comes from seeking some great purpose with a friend or comrade; the building up of a home together brings supreme joy to a man and woman who love each other. What happy fellowship is found, for example, in the social settlements and the churches, where those who are united in unselfish loyalty seek to benefit others by means of their vision and work. The supreme joy of life, however, is to give ourselves to Christ and to feel that all our powers are devoted to the realization of His will in the world. Then new and wonderful energies are released and we fail to find common terms which are rich enough to express all that we feel. The Ninth Beatitude comes true when we give all that we have and are to the Saviour of the world.

The paramount social excellence, however, is sincerity, and an illuminating text on the subject is Matt. 5:37:

"But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one."

This is not an explicit commandment as to the words which we are to use in our daily vocabulary; it is a definition of sincerity as a Christian moral standard.

The history of the word is clarifying. It comes from the Latin *sine*=without+*cera*=wax. It refers to the practice of finishing wood with stains and wax so that it resembled something that it really was not. Therefore a piece of furniture that was *sine cera,* or without wax, appeared to be exactly what it was. The sincere man is the true man. He does not assume any poses or represent himself to be what he is not. Nor does he feign that he can accomplish what he knows he cannot deliver.

The danger of this vice creeping upon one unawares is serious and constant. Few of us are satisfied with either what we are or what we do. It is inevitable that occasionally we should seek to appear better than we know ourselves to be. In order to achieve this, we often stoop to the misrepresentation that in the end becomes a gross lie.

To play fair with others and with all the relations of life is socially right and morally beautiful. Thus sincerity becomes a cardinal social virtue. It exerts commanding influence in community relations. The man who can be trusted is the one who in the end exerts the greatest influence among his comrades. The most beautiful fact we know is the loveliness of an utterly sincere human life.

The sincerity of Jesus is not only the supreme example of this quality but also our final encouragement that we may attain it for ourselves. Jesus never stooped to a deception. He never sought to curry favour with either the rich or the poor. He took His place simply and naturally in every human situation and carried Himself steadily with the integrity and grace of genuine manhood. Thus it is by means of His sincerity that He commands our love and admiration and warrants our expectation of His final triumph in the world.

XI

THE GOSPEL FOR THE WHOLE FAMILY IN EARTH AND HEAVEN

WE come now to the concluding study of the series with which we have been engaged and find that we must struggle with the practical problem of repression of material; for there is such abundance in the Bible, in Christian experience, in the teachings of the great Christians on this subject that the task of selection is a severe one.

We begin naturally with the prophets of the Old Testament, those men who in the midst of a world where individualism seemed to be the masterful idea, proclaimed against all comers their teaching of the universal love and purpose of God and the essential unity of mankind. The current idea that the Jews were the chosen people and that God was only for them found no standing ground in the religious idealism of the Hebrew prophets. Isaiah, Jeremiah, Amos, Habakkuk, Zechariah, Jonah, Malachi,—they thunder their message full in the face of all the narrow vision and prejudiced standards of their day. It took courage to do this; but they never faltered or failed. The Christian preacher will find more texts than he can possibly use as he seeks to proclaim again the teaching of the Old Testament prophets concerning internationalism.

We turn next to Jesus and find that the great burden and emphasis of the prophets is confirmed and intensified by the Master of Nazareth. How He describes His mission in the terms of a universal ministry! He is the Good Shepherd Who is concerned with the other sheep that are "not of this fold"; He is the Bread, the Light, the Vine, the Way, the Truth, the Life, and He gathers His message up in the doctrine of an uplifted Cross that shall have the power to draw all men unto Himself. There is not an item in the description of His mission and ministry that fits any racial or national exclusive idea of chosen people or darlings of the Almighty. He is the universal Redeemer and Lord.

His ideal of the Kingdom of God is equally international and inter-racial. The sons of God are the heirs of the Kingdom and the disciples are commanded to go forth on their universal mission to "all the nations." If there is one place above all others where the assertion of special privilege with God is a high impertinence it is in the presence of this sublime conception of the Kingdom of God. Extend the familiar parable of the Good Samaritan to its logical limits and we arrive at the conclusion stated with consummate clearness as follows:

"If the parable of the Good Samaritan is heaven's law for individuals, it must be heaven's law also for nations. If a nation falls into the clutches of a gang of bandits who rob and beat it, and leave it bleeding and half dead, then neighbouring nations must come to the rescue. That is a law written in the human heart."[1]

[1] Charles E. Jefferson, *Old Truths and New Facts*, p. 202.

Then in all His contacts Jesus showed that He had no sense of neighbourhood or national or racial obligations which shut Him off from the closest intimacy and most unselfish personal service to men and women of all classes and ranks. He shocked the respectables by going to the table of those who were sneeringly called "sinners"; and His great heart had room in it for the outcasts of every kind. If ever a true internationally-minded man lived on earth it was Jesus the Christ.

Then naturally we turn to Paul, the fearless leader, who broke the shackles of racial pride and religious prejudice and released the new faith into the true liberty of the sons of God. To him the hearts of men were also a book of the law; he stood up in Athens to declare that all men are the offspring of God; he affirmed his debt to Greeks—which was quite comprehensible—but also to barbarians—which was quite shocking: he wrote an emancipation proclamation for a slave named Onesimus centuries before Lincoln followed in his footsteps; and Charles Cuthbert Hall was strictly within the truth when he called Paul "the most cosmopolitan of churchmen."

And that which was the dominant truth in the teaching of Jesus and Paul has been confirmed by the thought and action of the saints and followers of Christ in all the ages. Whether it is a mystic like St. Catherine or St. Francis; a preacher like Phillips Brooks; a free spirit like William Booth; a scholar like Josiah Royce; or a statesman like John Hay; the roll of those who have actually been mastered by the spirit of Jesus and have expressed it in all the varied forms of organized human activity is simply one un-

broken confirmation of the international content of the Christian religion.

So we arrive at the fact that the individual Christian cannot complete his development, he cannot in any true sense "save his soul," until he comes into the full possession of his international rights and duties, until he becomes a "citizen of the world." If he stops anywhere along the line he is failing to achieve his personality; he never will reach the "measure of the stature of the fulness of Christ." To the extent to which he tarries in any partial sphere or area of the complete Christian experience he is "lost"; and he must round out that experience to the full if he is to be "saved." Salvation for the individual must be achieved by identification with the race; the Christian privilege is membership in the whole famliy of earth and heaven.

To proclaim this truth is one of the superb privileges of the modern preacher. It is far more commanding than the affirmation of the solidarity of any group. The assertion of the unity or exclusive interest of any one class and its arraying against any other class is a fundamental and abhorrent Christian heresy. Those who do this are generally the foes of the Christian religion, as they must be. The one true internationalist is the Christian teacher and preacher. He alone holds each lower loyalty in its right relation to the higher one that is necessary to complete it. He alone is the individualist and the citizen of the world. There is no greater joy than to preach this glad gospel of a complete salvation.

There must be institutions to express this ideal and many have been shaped by men to embody it. There

is only one that is so complete that it can claim the full assent and enlist the championship of the modern preacher, namely, the Christian Missionary program. Therefore the modern Christian preacher is a happy and confident champion of the program of Christian Missions throughout the whole world. This is no narrow and denominational program. It does not look to the grafting of any particular expression of Christianity upon the non-Christian races. It dares to believe that it is desirable that India, for example, may shape for itself a practical program of the Christian religion which may be more truly an expression of the mind and spirit of Christ than even the most sensitive souls in the so-called Christian nations have yet reached. American Christianity may be a fragmentary manifestations of the true Christian religion which China or India may finally express far better. How that fact rebukes our denominational and parochial littleness! It takes a large-minded and brave preacher to think so revolutionary a proposition through to its limits. But we dare not stop until we have done so. We are still learning the mind of Christ; and we have much to learn. The preacher who has caught the vision of the potential gospel and the reaches of the developing human spirit will achieve an emancipation which will quadruple the power of his message and his joy in giving it.

Before preaching on this great theme, we wish that every mind might be disabused of certain partisan and limited ideas that have become associated with the word "international," to the exclusion of clear thinking and to our personal loss. In the review of

a book in this field a writer in the *Christian Advocate* said:

"The subject is one which at this time is not easily treated by any one without incurring criticism from those who seek to discover back of every theological or political statement the propaganda of some special theory. Internationalism as a term has become a storm center."

This is the inevitable result when a noble term is used for a slogan or therefore is bound up with the program of any specific party in politics or economics. There is no other word to be used, however. We shall use it in full consciousness of the perversions that it has suffered and the false connotations to which it may be subjected; by it we mean that most inclusive statement of the gospel which is contained in the noblest insights of the Hebrew prophets, finds its finest expression in the words and deeds of Jesus, has been slowly and yet imperfectly realized by those who follow Him, and awaits its final expression in the days before us as we seek to build a new world on the ruins of the old.

Race hatred is a bitter fact that will front the modern preacher as he attempts to define and declare the universal content of the gospel. How significant the old words of John 4:9 in our own day:

"For Jews have no dealings with Samaritans."

There are manifold causes of this colossal and costly folly. Old inherited grudges, that have lost all their primal meaning and yet are perpetuated in an-

tagonisms and cruelties! Differences in judgment concerning ideas and courses of conduct that are no longer valid! Superficial repulsions that do not permit explanation! How many are the forgotten and foolish forces that are at work even in our enlightened age to sunder men!

The disaster of it is self-evident. It breaks up communities by dividing those who ought to be of the greatest help to one another as servants of the common good. Neighbourhoods are thrown into confusion by the erection of barriers that have no reasonable justification. Families are sometimes broken up by it. Race wars upon race. What might otherwise be a unified and happy world flames with hatred and strife. So the love of God is denied and the good will of the Father God is repudiated.

The curse is clear; is the cure also apparent? There are certain facts to be reckoned with. First, men must see how foolish and destructive race hatred really is; it ought to be defined in all its hateful ugliness. Then bring out the better side of the men and women who are separated from us by race differences. Distinguish between race characteristics which may be repugnant and individuals belonging to that race who are not controlled by those characteristics. See what great achievements stand to the credit of some of the races which we disparage by calling them ugly names. Then finally govern our dealings with others by the ideals of Jesus, not according to the way in which the Jew and the Samaritan of his day dealt with one another. The cure for race scorn lies in the practice of the rule of Christ.

There is a striking text in the Old Testament which

may profitably be compared with the foregoing. See Isa. 19:23-25. The comparison of the names is most suggestive and instructive.

> *"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."*

George Adam Smith calls this "the most universal and 'missionary' of all Isaiah's prophecies." Certainly it is one of the most daring of utterances, if we understand the full meaning of the hostilities and hatreds which are rebuked by this "Holy Triple Alliance," as Dr. Watkinson has called it.

Here we see the paths of the travelers and traders becoming the highways of good will. Commerce and travel, when fully realized, become the beneficent unifier of nations and the creators of good will. If they are debauched they may stir up envy and every evil deed. Commerce may follow the Cross as well as the flag; but many of the highest achievements of the Cross are won on the highways of commerce.

The text indicates a still deeper basis of unity. Common worship can bind the races together. It is impossible to hate those with whom we adore and pray. To lift up our hearts to the same God is the

way to learn the worth of one another and the folly of our jealousies and contempts. So the real unifier of the races ought to be and finally will be religion. The bitterest wars of history have been religious because men have not fully understood the unifying power of common faith and worship.

The text discloses the supreme forces that work for the unification of the races as they lie in the divine love and purpose. The differences of the three great lands and races are clearly recognized; each is called by its own name. But they are "my people," "the work of my hands," and "mine inheritance." In spite of all their differences, they are one in the common love and plan of God. The law of unity in diversity is clearly seen in the case of the three.

If the reconstruction of the modern world could be worked out on the basis of this truth we should be making greater progress than we have been able to register thus far. When the races and nations begin to discover that they are one in the purpose of God they will begin also to see that they never can realize this by despising one another or by seeking to outwit one another for selfish ends.

The problem of realizing the international mind comes closely home to us in America because of the pressure upon us of the "stranger within the gates." This is what we call him when we fall into the language of Scripture; but the words that are more frequently used are far less respectful. The Old Testament recognizes the problem and has many a text unfolding the principles that should be employed in his just treatment. One of these is found in Lev. 19:33, 34:

> *"And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God."*

It is significant how often the statement "I am Jehovah," lies back of counsels and commands in the Old Testament. Law and conduct were both grounded in God. There was one supreme warrant for righteousness and brotherhood; it was the reality of God as the supreme *datum* of the universe. We are not commanded to practice the Golden Rule in our relations with immigrants in America because it is expedient that we should do it, but only because God is the Father of us all and therefore we must deal with men as our brethren.

Another warrant for the command was the common experience of the Hebrews in a more distant past, when they had themselves been immigrants. The memory of their own past ought to have remained vivid enough to teach them kindness in their treatment of these more recent strangers. Who are the real Americans? The Mayflower was loaded with emigrants and furniture three centuries ago! The last load of steerage passengers is also moving in. Let not the children of the Pilgrims have too short a memory!

"Thou shalt love the foreigner as thyself," is the plain old law. Its practical relation to almost every community in America is obvious. Note some of the

results which might be expected to follow this application of the Golden Rule to relations with immigrants. The names of contempt which hurt them so deeply would be dropped; we do not like to be called offensive names. Native-born Americans would try to understand the best in these foreign people. We would realize that differences in custom and dress are only superficial matters; the real human nature that lies beneath is the important and precious fact. We would expect that these newer foreigners will in their turn add something to the common stock of better ideals and energies, as the former groups have done. Thus we would ask that a fair opportunity, industrial and educational, should be given the immigrants. We would be genuine neighbours to them as they locate near us in the community. Being good Americans ourselves, we would be sure that they learn no civic vice from us; and we would help them overcome any of their own that they may have brought from less favoured lands.

It is a great experience to put yourself in the other person's place, as the writer of this little poem did:

"I thought that foreign children
Lived far across the sea,
Until I got a letter
From a Russian boy like me.
'Dear little foreign friend,' it said,
As plainly as could be;
Now I wonder which is foreign,
That other boy or me?"

Too long to admit of quotation here, and too perfect in structure to be cut, is Robert Haven Schauff-

ler's poem, "*Scum o' the Earth,*" which puts in terms of passionate earnestness the protest against the current and popular scorn of our newer immigrants. The tragedy in all this is not so much the suffering that we bring to them as the break-down in our own Christian standards that is involved in our treatment of these people.

For it is a Christian problem in the end. Christ is the one supreme bond of universal brotherhood and the hope of the nation that is to arise in our West. Paul put this truth in Col. 3:11:

> "*Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.*"

The differences that sunder men are clearly recognized here. Paul is no dreamer who disregards the facts. There are deep racial differences between the Greek and the Jew; and the implications of this psychology cannot be escaped. We share the heritage of our race and conform to the traits and strains of our blood. There are the profound religious differences that are represented by the creeds and customs. Religion, which ought to bind men together, may and often does separate them and breed community quarrels and social hatreds. But this is the perversion of true religion and not its realization. There are the differences involved in industrial and social relations. Those who do not enjoy a similar salary or social station are often kept far apart by barriers that ought not to be tolerated. Then ancient civilizations stamp

themselves on our whole life, so that the Scythian answers to the far-off call of his culture with inevitable fidelity. These facts must be given their place in any effort to realize the international mind in the modern world.

There is something more to be said, however. Paul discovered in his own experience that there was a power which was able to leap over all these barriers and unite all sorts and conditions of men in a new brotherhood. This is the living Christ, the Presence, the Indweller, a fact of experience not only in the life of Paul but in that of millions of Christian witnesses since the day when Paul met Him on the road to Damascus. Christ is the warrant and bond of external union because He is the central fact of an inner experience that is possible to all men irrespective of race or station.

Christ Himself promised that He would "abide" in those who love and serve Him, in order that they might be united in a new fellowship more intimate and blessed than any other possible to humanity, and also that, through this experience, all the world might finally know God. Therefore the final achievement of human unity will come from a common experience of this relation with Christ, Whom we cannot see, but Whom, although unseen, we may love and obey. We do not expect that men ever will be united by having laws or institutions imposed upon them by external authority; they will create their institutions out of the energies of a common inner life with Christ.

One inevitable conclusion follows from the foregoing discussion: universal peace must finally be the condition under which men will live as the children of

God. Therefore we take up at this point the message of the modern pulpit concerning war and peace.

The question naturally arises, Is there any particular obligation resting upon the Christian pulpit to discuss this matter in pulpit discourse? Is it in any sense an essential factor in the heralding of the gospel?

The answer to this question has been put clearly and urgently by Dr. George Holley Gilbert in the following words:

"It cannot be gainsaid that up to the present time the Church has failed, grievously failed, to stand with Jesus for peace. What is to be its record in the years before us? It holds, in Christendom, the balance of power between war and peace. One may safely go further, and say that the *clergy* hold this balance of power. For, consider their influence a moment. The clergy of the United States number approximately 175,000, and there are, perhaps, about three times as many in Europe, exclusive of Russia—700,000 in all. These men as a class have that authority which flows from a thorough education, they have the prestige of representing a religion that has surpassed all others in its power to uplift humanity, and they have the unique personal influence that springs from a ministry to men in the vital matters of the soul, and in the most sacred events of the outward life. These 700,000 Christian ministers have an opportunity to determine the ideals of perhaps twenty millions of boys and girls whom they have consecrated to the God of peace in baptism."

"The responsibility of Christian ministers in this matter is beyond question, and their general failure to meet their responsibility in a worthy manner is equally beyond question. When will they unitedly lift their voice and

speak peace to the nations? Presidents and Kings have great power to check, or to promote war, but Christian ministers possess together a power that is far mightier." [1]

There is no doubt concerning the power of the Christian pulpit when it speaks with deep conviction on any subject; and universal peace is one of the essential items in any true conception of brotherhood and the unity of the human race. The modern preacher cannot therefore express the whole truth of the social message unless he includes the teaching of Jesus concerning war and peace.

The Bible will be found a ready treasury of texts and teachings on the subject; but a word of caution is necessary concerning its use. The proof-text method is not the way in which to handle the material. Jesus did not give His disciples explicit commands concerning war and peace. The truth lies far deeper than any definite or detailed command. It is in the whole spirit of the New Testament and in the total content of the teachings of Jesus concerning the worth of personality and the meaning of human life. The way to handle the matter is to subject the entire problem of war and peace to the spirit of Jesus as a whole, and to bring the fact of war to the bar of the Master's interpretation of the truth by which men should live.

Again, in handling the subject of the unity of humanity and the ideals of universal peace, we must bear in mind that a better order of life in its international relations will not issue from any one program or doctrine. The importance of treaties, courts and

[1] *The Bible and Universal Peace,* 1914, p. 202.

programs is not to be disparaged; but the world peace will not flow from these. Until the world is ready for them they will not be of great value in effecting a peaceful settlement of the world's disorders. Universal peace never can come as the issue of force or restraint. The power of the pulpit lies in the creation of such a mass of desire and opinion as shall demand the abolition of war as one of the ways in which the Christian ideal is to be realized.

This is one of the great subjects on which the modern preacher must preach with discrimination. There is no short cut to a good world. It seemed for a time as if there might be some kind of a League of Nations devised that would give us the benefits of a righteous world order while all the nations remained the same. We know now that this cannot be achieved. No better order of life is possible until living men and women are better. The League of Nations must be in human hearts before it can be embodied in courts and constitutions. When human motives are altered then political and social institutions will be changed. The preacher is often the one man in the community who sees this truth clearly and works at it effectively. To champion this or that scheme or society is not the task of the modern minister. He is at work far more deeply in the creation of those fundamental desires and demands out of which alone the new world order can grow.

"It was the inner, not the outer, life of Jesus in which the vision of a new earth began to be realized. That knowledge of Yahweh which was to characterize the men of the ideal future he possessed in unique fulness.

Out of this knowledge sprang love, and love is the bringer of peace, not only within but also without. Jesus was the Prince of Peace simply because He was the renewer of life by the power of love. He did not command the Romans to lay down their arms, even as He did not encourage the Zealots to take up arms against their foreign rule. One course was as far from His thought as the other. He created peace by breathing into men the spirit of brotherhood. If the prophets' hope of peace does not appear conspicuous in the preaching of Jesus, it is because its light is lost in the greater light of love. It is there, inextricably bound up in the Master's message."[1]

It is essential that the modern preacher shall be clear in his thinking at this point. All the current arguments of a political and economic character are valid and they ought to be stressed; but the Christian preacher has a message and principle that goes far deeper than any of these various and forceful pleas for peace. There is just one perfect indictment of war, and when all the others have been made and the case is rested, there is still the supreme item to be produced.

Dr. Gilbert's summary of the whole case is so clear and conclusive that we quote it here:

"But we can hardly imagine Jesus arguing against war, and seeking to move men to a league of everlasting peace, on the ground that war is wasteful of a nation's resources, or on the ground that it checks humane progress. From the high plane of divine fatherhood and human brotherhood on which His thought moved, war,

[1] George Holley Gilbert. *Op. cit.*, p. 89.

unless imperatively demanded by the supreme obligation of love, which is, perhaps conceivable, is a black denial of the character of God, and of that in man which is most like God. For the kingdom of heaven is the rule of love, but war has usually been an orgy of selfishness and hate. From the point of view of the Gospel, war is something vastly more evil than an economic blunder or an error of humanitarian statesmanship. The judgment on it, which is implicit in the Gospel, is that it denies the obligation of supreme love to God and equal love to man."[1]

The arguments that have been based on the economic folly of war are valid; it is true that war does not in itself ever settle any question; the debauchery that issues from it has been set forth in vivid terms by such writers as Dos Passos and Barbusse; but the final argument is to be based on the simple fact that God is love and war is the great denial of love in all the relations of life.

Is universal peace a divine gift, a human achievement, or a union of both? On this point the modern preacher must be clear. The question is part of one's whole theological point of view. The Old Testament is explicit on this point.

"The Hebrew vision of brotherhood was not yet perfect, especially as regards the relation of Israel to other peoples, but it was, nevertheless, for those times, a celestial vision, and its inspiration flowed from the conception of a covenant between Yahweh and his people. The peace of the Golden Age was not thought to spring out

[1] Gilbert. *Op. cit.*, p. 214.

of commercial and economic principles, it was not conceived of or desired as the hand-maid of civilization, but it was Yahweh's gift, first to his chosen nation and through them to the world. Whoever in the present day appropriates the hope of the Hebrew vision of universal peace is bound to give thoughtful attention to the original foundation of that hope." [1]

This conception of peace as the gift of God does not exclude but rather formulates and sustains the idea that the cessation of war and the achievement of the better world is also to come as the result of human ideals and labours. Even the best that men may do is also the result of God's partnership in the effort. In the words of the familiar proverb, we are to pray as if all depended on God and then work as if all depended on us. Therefore the modern preacher must be a student of the programs that are being formulated to achieve that which he also regards in the last analysis as the gift of God to men. It is necessary to think internationally and in the terms of politics as well as theologically and in the terms of the Kingdom of God. The preacher who means to speak to his generation must read the magazines that handle problems of world politics and international relations. The field is vast and bewildering; but it is not so exacting as the realm of the profounder theological thinking, and it is as vital to the message which the community has the right to demand from the qualified pulpit of to-day.

Perhaps the clearest statement of Jesus' attitude toward war may be found in Matt. 26: 52:

[1] Gilbert. *Op. cit.*, p. 81.

"Put up again thy sword into its place: for all they that take the sword shall perish with the sword."

This represents the spirit of Jesus displayed in all His human relationships and is therefore more significant than simply a command would be. Those who take the sword inevitably perish by the sword. This is the verdict of history. No martial victories are bloodless. The conqueror in the hour of his supreme triumph must realize the price paid for his military glory. The surrendering party has generally been bled white. No folly is greater than to believe that preparation for war assures peace; on the contrary, preparation for war invites war. The nations that were best equipped for fighting and had stimulated the military spirit to fever heat were the ones to begin the Great War. The better watchword is, In time of peace prepare to keep the peace by reducing the preparations for war. The toll of death from war is beyond estimate; but it is only a fraction of the loss and misery that attends fratricidal strife in battle.

Therefore Jesus pointed out the way of sanity as well as brotherhood when He commanded men to sheathe their swords. Every war has found its defenders on the ground that it was a "righteous" war. The permanence of war in the scheme of human affairs has been justified on the ground of its "biological necessity." It has been affirmed that the highest arts are finally promoted by war and languish in peace. But Jesus made no such exceptions. Like His other commands, this is a radical imperative. Apparently He believed that there is no warrant for killing anyone, and so He made no exceptions here.

So, while Jesus never specifically taught any definite doctrine concerning war, the spirit of His entire words and deeds is so plain, His command concerning the treatment of enemies is so positive, His own conduct is so unmistakable, that we cannot hesitate to affirm that war as well as specific wars are contrary to the command of Christ and that all His followers must, if they are to be His disciples fully, put up their swords.

This is borne out by that beautitude which is placed last in the list and recorded in Matt. 5:9:

> *"Blessed are the peacemakers: for they shall be called sons of God."*

The true peacemaker is one who throws all his influence into the effort to reconcile the differences of all kinds which disturb the happiness and welfare of the community. He knows that this will never come to pass by trying to make everyone think or act alike; he will bring true peace as he promotes the practice of mutual concession in response to sympathy and good will. He must understand human motives and be ready to give himself to the ministry of community reconciliation.

This work requires time and patience. It begins with reason and sympathy, earnestly seeking to find the common ground in the case of disagreements and to discover the most hopeful ways of approach to a new understanding. It relies upon persuasion and pleading, in the endeavour to produce such mutual surrender as will finally establish a new basis of concord. It is supremely by the use of love as the mightiest force that can change human motives that the

peacemaker wins his victory. This takes time. The achievement cannot come about without the payment of the price, for the peacemaker must endure opposition and may be obliged to submit to the most unfriendly criticism at times. He must believe tenaciously in the power of love and never yield to discouragement.

Peacemakers are called the children of God because their work proves that they understand the purpose and the love of God, Who always seeks the welfare and happiness of men. As human parents cannot be happy while their children are quarreling, so the conflicts of men are a source of sorrow to the Father God. The peacemakers act as God would act to bring peace to the world. In stopping wars, assuaging the sorrows that come from hate, bringing love into human motives, they act for God. Their efforts may be long delayed in achieving success; they may be obliged to suffer at the hands of those whom they seek to help; but in the end they work out God's purpose for His children.

In the faith that has maintained the peacemakers all the prophets and poets of the better order join. An example of this is found in Isa. 2:4:

> *"And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."*

Unless the love of God is a final failure, war shall finally cease and the nations of the earth shall be

united in a covenant of good will. Slavery has ceased, political despotism is ceasing, and the same power resident in the divine love and wisdom will bring, with human coöperation, the abolition of war.

The word "learn" is significant. The deepest desires and tendencies in the human heart are toward coöperation and good will. War, in the modern sense, is something that man has devised, following the impulses of his lower rather than his higher nature. War has become "scientific"; and science has to be learned. It is possible to undo what has been learned when we come to the point of seeing its essential evil and disaster. What we must do is to strip war of all its romance and display its horrid front.

The change cannot be forced upon humanity. The last of war will result from human action under divine leadership. The weapons of war must be beaten into the instruments of peace; and that calls for much hard hammering and long patience. The profits of war are too vast to permit its sudden abolition. It is a fertile source of millionaire fortunes. The anti-slavery workers kept at their task patiently and in the end they won. So every achievement of a human good has come from the ceaseless and unselfish labour of men.

Final peace will rest upon the acknowledgment of God as Creator and Lord. It will be the practical result of the mastery of Jesus in the life of the world. In the end God is the Judge and the Defender of men. As this truth attains practical mastery over human minds and hearts it will also control the wills of men in the establishing of enduring peace. This seems to be denied by the fact that the Great War

was between the so-called Christian nations. But this proves only how large a task yet remains before the world ever can fairly be called Christian. The promises and the power of God are with those who work for universal peace. It will come in time. Each individual and each generation must help onward the divine event. God is pledged to it; we need never despair.

XII

INFLUENCES ON MINISTER AND CHURCH ISSUING FROM THE PREACHING OF THE SOCIAL GOSPEL

WE cannot close this study without a brief summary of the influences that must of necessity react upon the minister and the church from the positive effort to bring the gospel to bear upon all life. We have thought of the larger influence of the Church upon society issuing from this service; now let us reckon with the beneficent result of the service itself upon those who perform it.

It will involve both the preacher and the congregation. The first effect will appear in the larger outlook and the deeper passion of the preacher; but this will constantly enlarge until the whole congregation is stimulated by the work that is done in the pulpit. Every sermon acts as a stimulant to thought and feeling; it leads to action. Therefore the whole community finally feels the stir of an aroused and socially conscious pulpit. It will require time to accomplish this purpose; but in the end it works out steadily and surely. Coöperation with all the social agencies of the community on the part of the church is necessary; we seldom reflect upon the fact that this is the result chiefly of the preaching which the congregation listens to from Sunday to Sunday. Concerning this Bernard Iddings Bell has said:

"Such preaching depends not only upon the pastor's knowing its necessity, but also to a considerable degree upon the congregation's feeling with him in the matter. By preaching the social Gospel is not in the least meant giving secular discourses, disguised by a text and a few pious words occasionally, on economics and sociology. There is nothing quite so pathetic as the prophet become the lecturer. What is meant is the leading of the people through sermons to see themselves as social beings, to see sin as a collective fact for which individuals are all mutually responsible, to see salvation both in terms of this *world* and in terms of *this* world, to realize how fully each man is his brother's keeper, to feel themselves obligated through allegiance to Christ and adoption by Christ to become with Him strugglers toward the Kingdom on earth."[1]

We shall not take up in order the valid conclusions in this statement. Let us point out, however, that the inevitable issue of the definition and declaration of the social meaning of the gospel gives both preacher and congregation a new sense of the sweep and beauty of the Christian message. The gospel, indeed is a vastly larger and more vital fact to-day than it was in the first Christian century or in the flood tide of the Protestant Reformation. Instead of becoming worn and attenuated as the centuries pass, the gospel becomes greater and more glorious with each swiftly running year. When the preacher and the congregation discover that it includes the whole of life; that it is not simply a "plan" that has been wrought out to save into a coming heaven a little group of elect souls; that it includes all that the older statements of

[1] Bell, *Right and Wrong After the War*, 1918, p. 139.

it embraced, together with such a range as matches the words of Jesus, "*And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd,*" then the matchless splendour and the resistless power of the old message appears in majestic beauty. The preacher and congregation need to see new meanings in the ancient words in order that they may undertake the new tasks of the new day.

Another conception which acquires new content from the preaching of the social gospel is the meaning of sin. The reality of evil as a fact of experience is attested by every issue of the daily newspaper, across the front page of which is spread the record of humanity's bondage to the sins which so easily beset us. The interpretation of the phenomena calls for a new definition of sin. Once more we quote from Dr. Bell:

"The Church should teach that as long as any person is selfishly opposing, or through indifference preventing, such readjustments in our social and economic system as will remove from all men the burden and threat of poverty, he is a sinner unrepentant, a violator of the fundamental law of God; and that as long as any person neglects to inform himself, his children, and his dependents of the facts about inequality in our social organism, or fails to urge action upon the basis of such information when received, he is of those who contend for God with stupidity if not with treachery; and that it is almost wholly due to our common inertia and selfishness that poverty remains a thing possible among us."[1]

[1] *Op. cit.*, 37.

These are strong words. They make the old conceptions of sin look small and far off; for this brings the sin of mankind into specific relation to the activities of every day. When we knit up our idea of unrighteousness with social relations rather than with negative attitudes toward moral acts and with ceremonial performances or neglects, we put what the language of the street and campus calls "punch" into the fact of sin. The pulpit and pew both need to learn that sin is a black, damning element in daily life, rather than a somewhat hazy item to be faced in the Last Judgment but to be tolerated rather easily during our earthly probation.

Then new values are brought into our idea of the meaning of daily living and all sweet and natural human experiences by the preaching of the social gospel. The old contrast between the stern self-sacrifice of the Hebrew ideal and the self-realization of the Greek, the renunciations of the mediæval saints and the joy of the earth-life, has been stressed so much that the impression has been given that Christianity is the religion of denials and glooms. The question seems to be raised, Is life worth while? The most effective protest against this false view of the religion of Jesus is the expansion of its content under the glow of the social passion until it is apprehended in its true scope and achievement. Then we understand why Jesus could speak of His joy; how His life was a radiant experience; how the tonic happiness of His word and deeds flooded over the world in which He lived until it drenched them with joy. This is the meaning of the Christian religion; it is the good news of the life worth while.

Then comes an elevation in the themes of preaching and a new sense of privilege in the task. Every preacher knows that the work drags sometimes. This is bound to be a fact since the results are so out of the range of statistical reports. It is impossible to sum up in the form of an inventory the full issue of the year's sermons. Perhaps influences have been set in motion which will change the whole life of a community in time; possibly boys and girls have been furnished with direction that will guide them into positions of world-wide leadership; it may be that just at the right moment the words of the sermon proved of cardinal importance to a man on whose influence depended the turn of some great enterprise. All this the preacher probably never will know. It would be a great encouragement if he might be told; but we must wait for the definition of the results of his work. How necessary it is, then, that the preacher should in some way be heartened for his work! There is no better way in which to gather new strength and vision for the task than to define the scope of it in the large terms of the social message. Then the preacher sees that he is doing work for the most noble enterprise of which man has any knowledge. The best way in which to call out the best work from anyone is to define the objective largely and display the worth of the results. This is what we do when we give the social interpretation to the gospel.

Again, the preaching of the social gospel is the surest way in which to secure the consciousness of the reality of religion. The danger that the religious motives will move in the realm of the unreal and in-

tangible is subtle and ceaseless. Men think that the physical world is real; they are sure of the concreteness of civic and political programs; but they somehow gather the idea that religion moves in the realm of visions and dreams; that it is not the solid stuff of which the remainder of life is made.

There are many forces at work in the modern world to bring back the sense of reality into the Christian religion. One of these is the method and spirit of science. As Rev. Francis Brown said in his Inaugural Address as President of Union Theological Seminary in New York:

> "All the mass of scientific detail, all the rigor of scientific method, all the thoroughness of scientific induction, all the insistence upon facts and the unwearying search for all the facts, and the refusal to go beyond the facts, with which the laboratory has made us familiar, belong in our study of theological truth."

The influence of the scientific spirit may work either against or for the increase of the sense of reality in religion. If the student of science goes only part way with his findings he may cast religion aside as unessential to human life; but if he goes the whole way he will say, as Romanes did, that the religious consciousness of Christians is a phenomenon which may be what they themselves believe it to be, namely, of Divine origin.[1] Modern science has not wrought the rejection of the Christian religion, but rather has brought a new element of reality into it which will

[1] *Thoughts on Religion*, 108.

finally be of the greatest profit to every disciple of Christ.

Another source of reality for the Christian faith is the development of the social sciences. Here every preacher ought to attempt to be thoroughly at home. The teachings of Jesus find their confirmation in the sociology of the day as almost nowhere else in the range of academic studies. Note, as a single instance, how the affirmations of sociology confirm the words of Jesus in regard to the individual and the group. This we have already passed in review. But another reference to it is pertinent. Jesus never thinks of the individual apart from the group, in which he finds his life; and sociology confirms this fully in all its teachings concerning the achievement of personality through group contacts. The individual has not been lost *in* the group; he has been found *through* the group. And the reality of religion in the process of this development has been established by sociology. To quote Romanes again, there is "a vacuum in the soul of man which nothing can fill save faith in God."

Thus the modern preacher can derive from his reading and thinking in science and sociology a renewed conviction for his preaching that will carry him through many a dark day. He will know that the truth that he is preaching is as definite and actual and vital as the business laws that guide the banker or the account books of the merchant.

Then the grasp on the social meaning of the gospel which we have outlined in the preceding pages will give the preacher a clearer conception of the love of God and the grace of Christ. It is a great hour when

the full meaning of the love of God in reference to the whole world floods upon the mind and heart of a preacher. He may have given out the hymn repeatedly, containing the stanza:

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.
But we make His love too narrow
By false limits of our own;
And we magnify His strictness
With a zeal He will not own."

But in that great hour of revelation when we truly enter into the meaning of the love and goodness of God we are emancipated and ennobled. We understand the thought of Paul when he wrote:

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!"

"The breadth and length and height and depth, and to know the love of Christ which passeth knowledge."

God is so rich in love and Christ is so glorious! The mastery of a preacher's mind and heart by this truth will bring again the old passion and the unwearied endeavour of the apostolic age. We are wondering how the great days may be brought back to the Church. If the former times were indeed better than these, their splendour and triumph will be restored by the renewal of the flaming consciousness

of the love of God in the character of Christ, which always has been and must ever remain the gospel. But the measure of wisdom and the gauge of love is the manner in which all the wise lover's work is embraced within the sweep of his thought and affection. Apply the same test to the love and wisdom of the Creator Father. The highest expression of His nature will be shown in the total embrace of His creation by the wisdom and love that have called it into being. Thus the roomy and confident committal to the social gospel is the most swift and certain method by which to intensify the joy and courage of the preacher, because he is thereby assured of the love and wisdom of the Infinite.

But the practical influences of this great conception are the most important. Both preacher and congregation cannot fail to be stirred to new labours when they see the full meaning of the social gospel. A program must emerge from brooding on the truth which will inspire the congregation to undertake activities for the benefit of the community which may not have seemed important before. The sermons of the preacher who works under the inspiration of the social interpretation of the Bible will have point and power that can come from no other source. The definition of sin will be sharper; the call to repentance will be more urgent; and what Paul called the "placarding" of Jesus as the Saviour and Lord will be shot through with passion. No preacher can remain unmoved by the wonderful conception of the social message of the prophets and the burning love of Jesus for all mankind. This is the white heat in which to burn up all little jealousies and denominational rivalries. This is

the radiance before which the black shadows of bigotry flee away.

What we need to-day is creative energy behind our church programs. In fact, many a church has devised a scheme of activities which conforms to the standard of some school or board; but when it comes to putting the program into effect, we find that the energy is lacking. What do we need? A new conscious experience of the gospel. Not a new theory! That is not enough. A new dedication is called for. A new passion is demanded. The devotion of the Socialists, the zeal of the propagandists of economic and political theory, illustrates the point. Every Sunday morning in the cities the champions of various movements in the economic world are awake and active circulating their literature. We must have a new Christian Mission, of tract and tongue and personal influence of every sort, to make a world that has lost its interest in formal and ceremonial religion discover the living religion of Jesus Christ. The path to this achievement lies in the larger interpretation of the Bible in the terms of its social message, as well as its relentless and inescapable individual appeal. This we have attempted to set forth. The foregoing chapters are the confession of faith as well as the working rules of a preacher. For more than a quarter of a century the Bible and the gospel have been growing richer and more potent under the social interpretation here set forth. This experience is the warrant of the writer's unshaken confidence that power and victory lie waiting for the preacher of the social gospel.

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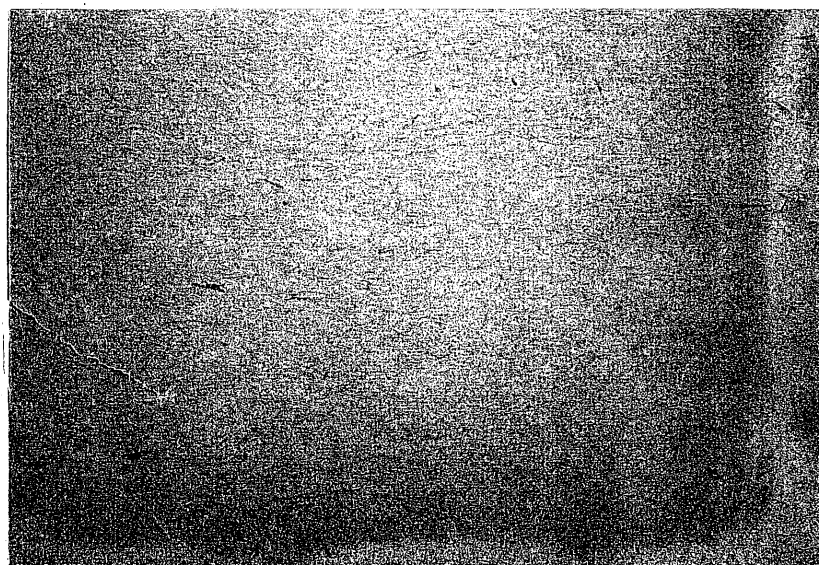

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